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DISCIPLINE

OF THE

WESLEYAN METHODIST

CONNECTION (OR CHURCH)

OF AMERICA.

SYRACUSE, N. Y.
A. W. HALL, AGENT.
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PREFACE.

The Wesleyan Methodist Connection (or Church) of America grew out of a separation from the Methodist Episcopal Church, the result of the connection of that body with slavery, and the arbitrary character of its government.

O. Scott, J. Horton and L. R. Sunderland withdrew in November, 1842. At the same time the first number of a weekly paper was issued called the True Wesleyan, in which they announced their withdrawal, setting forth their reasons. In December following Luther Lee withdrew from the Methodist Episcopal Church, and also L. C. Matlack. These withdrawals are to be regarded as the commencement of the movement which led to the Wesleyan organization. There were previous separations, but the organization of the community, whose system of doctrine and polity is presented in the following pages, must date its commencement as above.

The most extensive prior separation took place in Michigan, which resulted in the organization of a Conference, but they united in the general organization at Utica, hereafter mentioned, and formed the basis of what is now the Michigan Annual Conference. The first Wesleyan church which was organized as a part of the present Connection, was in Providence, R. I.

Soon after the withdrawal of Scott, Horton, Sunderland, Lee and Matlack, measures were taken to hold a convention, which transpired at Andover, Mass., February, 1843. This resulted in a call for a General Convention, which was held at Utica, N. Y., commencing May 31, 1843, at which a general organization was effected and a Discipline adopted. The first General Conference was held in October, 1844, at which the Discipline underwent some modifications.

In October, 1848, the second General Conference was held; and, in the light

of the four years' additional experience, the Discipline underwent a thorough revision, principally to improve it in simplicity, and in the arrangement of its parts; since then it has been further revised, and, with confidence that it will be approved, it is presented to the Connection, whose system of doctrine and rules of practice it contains, and to the Christian public, whose inspection it invites.

It will be seen by the candid reader that the system of government is essentially republican, and is conformed to the Scriptures and primitive usages, in all fundamental matters—under such modifications in what is merely prudential, as are demanded by the circumstances of the times in which we live. For amplitude of provision to meet all the exigences of an ecclesiastical organization—and for simplicity, rendering it easy to be comprehended, it is believed this little book stands unrivaled.

It is not presented as a substitute for the Holy Scriptures, but as an epitome

of the doctrines, morals and ecclesiastical polity contained in the Sacred Volume. All who read this volume, and especially those who adopt it as the rule of their faith and practice, should never forget for one moment, that, to secure the end of religion, they must add to their creed, however truthful it may be, sincerity of heart and purity of life. "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Without holiness no man shall see the Lord."

DISCIPLINE

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SECTION I.

Elementary Principles.

1. A Christian Church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of Divine institution.

2. Christ is the only head of the Church, and the Word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Savior, ought to be deprived of Church membership.

4. Every man has an inalienable right to private judgment in matters of

religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellowmen.

5. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality, the propagation of unchristian doctrines, or for neglect of duties enjoined by the Word of God.

6. The pastoral or ministerial office and duties are of Divine appointment; and all elders in the Church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The Church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the Church; but so much of that

power may be delegated from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the Church to maintain godliness and to oppose all moral evil.

10. It is obligatory upon ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory upon the members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

SECTION II.

Articles of Religion.

I. Faith in the Holy Trinity.

There is but one living and true God, everlasting, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons of one substance, power and

eternity,—the Father, the Son (the Word), and the Holy Ghost.

Gen. i. 1; xvii. 1; Exo. iii. 13-15; xxxiii. 20; Deut. vi. 4; Psalms xc. 2; civ. 24; Isa. ix. 6; Jer. x. 10; John i. 1, 2; iv. 24; v. 18; x. 30; xvi. 13; xvii. 3; Acts v. 3, 4; Rom. xvi. 27; I. Cor. viii. 4, 6; II. Cor. xiii. 14; Eph. ii. 18; Phil. ii. 6; Col. i. 16; I. Tim. i. 17; I. John v. 7, 20; Rev. xix. 13.

II. The Son of God.

The only begotten Son of God was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried—to be a sacrifice, not only for original guilt, but also for the actual sins of men, and to reconcile us to God.

Mark xv; Luke i. 27, 31, 35; John i. 14, 18; iii. 16, 17; Acts iv. 12; Rom. v. 10, 18; I. Cor. xv. 3; II. Cor. v. 18, 19; Gal. i. 4; ii. 20; iv. 4, 5; Eph. v. 2; I. Tim. i. 15; Heb. ii. 17; vii. 27; ix. 28; x. 12; I. Peter ii. 24; I. John ii. 2; iv. 14.

III. The Resurrection of Christ.

Christ did truly rise again from the dead, taking His body with all things appertaining to the perfection of man's

nature, wherewith he ascended into heaven, and there sitteth until he returns to judge all men at the last day.

Psalms xvi. 8-10; Matt. xxvii. 62-66; xxviii. 5-9, 16, 17; Mark xvi. 6, 7, 12; Luke xxiv. 4-8, 23; John xx. 26-29; xxi; Acts i. 2; ii. 24-31; x. 40; Rom. viii. 34; xiv. 9, 10; I. Cor. xv. 6, 14; Heb. xiii. 20.

IV. The Holy Ghost.

The Holy Ghost proceeding from the Father and the Son is of one substance, majesty and glory with the Father and the Son, very and eternal God.

Job xxxiii. 4; Matt. xxviii. 19; John iv. 24-26; Acts v. 3, 4; Rom. viii. 9; II. Cor. iii. 17; Gal. iv. 6.

V. The Sufficiency of the Holy Scriptures for Salvation.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand the canonical books of the

Old and New Testaments, of whose authority there is no doubt in the Church.

The canonical books of the Old Testament are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I. Samuel, II. Samuel, I. Kings, II. Kings, I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The canonical books of the New Testament are:

Matthew, Mark, Luke, John, The Acts, The Epistle to the Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, I. Timothy, II. Timothy, Titus, Philemon, Hebrews, James, I. Peter, II. Peter, I. John, II. John, III. John, Jude and Revelation.

Psalms xix. 7; Luke xxiv. 27; John xvii. 17; Acts xvii. 2, 11; Rom. i. 2; xv.

4; xvi. 26; Gal. i. 8; I. Thess. ii. 13; II. Tim. iii. 15-17; Heb. iv. 12; James i. 21; I. Peter i. 23; II. Peter i. 19; iii. 18; Rev. xxii. 14. 19.

VI. The Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind through Christ, who is the only Mediator between God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral.

Matt. v. 17-19; xxii. 37-40; Luke iii. 29, 30; x. 13; xxiv. 27, 44; John i. 45; v. 46; Rom. xv. 8; II. Cor. i. 20; Eph. ii. 15, 16; I. Tim. ii. 5; Heb. x. 1; xi. 39; I. John ii. 3-7.

VII. Relative Duties.

Those two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, contain the sum of the Divine law as it is revealed in the Scriptures; and are the measure and perfect rule of human duty, as well for the ordering and directing of families and nations, and all other social bodies, as for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all men as created by Him, equal in all natural rights. Wherefore, all men are bound so to order all their individual and social and political acts as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights.

Lev. xix. 18, 34; Deut. i. 15, 17; xiv. 18; II. Sam. xxiii. 3; Job xxix. 16; xxxi. 13, 14; Jer. xxi. 12; xxii. 3; Matt. v. 44-47; vii. 12; Luke vi. 27-29, 35; John xiii. 34, 35; Acts x. 34, 35; xvii. 26; Rom.

xii. 9; xiii. 1, 7, 8, 10; Gal. v. 14; vi. 10; Titus iii. 1; James ii. 8; I. Peter ii. 17; I. John ii. 5; iv. 12, 13; II. John 6; III. John 1, 2; Jude 17.

VIII. Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and of his own nature inclined to evil, and that continually.

Gen. viii. 21; Psalms li. 5; Jer. xvii. 9; Mark vii. 21-23; Rom. iii. 10-12; v. 12, 18, 19; Eph. ii. 1-3.

IX. Free Will.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and work, in faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ working in us, that we may

have a good will, and working with us when we have that good will.

Jer. x. 23; Prov. xvi. 1; xx. 24; Matt. xvi. 17; John vi. 44, 65; xv. 5; Rom. v. 6, 7, 8; Eph. ii. 5-9; Phil. ii. 13; iv. 13.

X. Justification of Man.

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not our own works or deservings: Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

Acts xiii. 38, 39; xv. 11; xvi. 31; Rom. iii. 42, 28; iv. 2-5; v. 1, 2, 9; Eph. ii. 8, 9; Phil. iii. 9; Heb. xi.

XI. Good Works.

Although good works, which are the fruit of faith and follow after justification, cannot put away our sins and endure the severity of God's judgment, yet they are pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Matt. v. 16; vii. 16-20; John xv. 8; Acts xiii. 35; Rom. iii. 20; iv. 2, 4, 6; Gal. ii. 16; Phil. i. 11; Titus iii. 5; James ii. 18, 22; I. Peter ii. 9, 12.

XII. Sin After Justification.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore repentance is not denied to such as fall into sin after justification; after we have received the Holy Ghost we may depart from grace given and fall into sin, and by the grace of God rise again to amend our lives. And, therefore, they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Psa. xxxii. 5; xcv. 7, 11; Eccl. vii. 20; Jer. iii. 2, 8, 13-15; Matt. xxiv. 12; John v. 14; Gal. v. 4, 7; Eph. iii. 1; v. 14; Heb. iii. 7-13, 15; James iii. 2, 8; I. John i. 8, 9; ii. 12; Rev. ii. 5.

XIII. Regeneration.

Regeneration is that work of the Holy Spirit by which the pardoned sin-

ner becomes a child of God; this work is received through faith in Jesus Christ, whereby the regenerate are delivered from the power of sin which reigns over all the unregenerate, so that they love God and through grace serve Him with the will and affections of the heart,—receiving the Spirit of adoption whereby we cry, Abba Father.

John i. 12, 13; iii. 3, 5; Rom. viii. 15, 17; Gal. iii. 26; iv. 5, 7; Eph. i. 5; ii. 5, 19; iv. 24; Col. iii. 10; Titus iii. 5; James i. 18; I. Peter i. 4; II. Peter i. 4; I. John iii. 1.

XIV. Entire Sanctification.

Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration, and is wrought when the believer presents himself a living sacrifice, holy and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in His holy commandments blameless.

Gen. xvii. 1; Deut. xxx. 6; Psa. cxxx. 8; Ezek. xxxvi. 25-29; Matt. v. 48; Luke i. 74, 75; John xvii. 2-23; Rom. viii. 3, 4; xi. 26; I. Cor. vi. 11; xiv. 20; Eph. iv. 13, 24; v. 25-27; Phil. ii. 5, 7; Col. iv. 12; I. Thess. iii. 10; v. 23; II. Thess. ii. 13; II. Tim. iii. 17; Titus ii. 12; Heb. ix. 13, 14; x. 14, 18-22; James i. 27; iv. 8; I. Peter i. 10; II. Peter i. 4; I. John i. 7, 9; iii. 8, 9; iv. 17, 18; Jude 24.

XV. The Sacraments.

Sacraments ordained of Christ are not only tokens of Christian profession, but they are certain signs of grace and God's good will toward us, by which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him.

There are two sacraments ordained of Christ our Lord in the Gospel: that is to say, Baptism, and the Supper of the Lord.

Matt. xxvi. 26-28; xxviii. 19; Mark xiv. 22-24; Luke xx. 19, 20; Rom. ii. 28, 29; iv. 11; I. Cor. x. 6; xi. 23-26; II. Cor. v. 17; Gal. iii. 27.

XVI. Baptism.

Baptism is not only a sign of profes-

sion and mark of difference whereby Christians are distinguished from others who are not baptized, but it is also a sign of regeneration or new birth. The baptism of young children is to be retained in the Church.

Num. viii. 7; Isa. lii. 15; Ezek. xxxvi. 25; Matt. iii. 13-17; Mark i. 10; xvi. 16; John iii. 22, 26; iv. 1, 2; Acts ii. 38, 41; viii. 12, 13-17; ix. 18; xvi. 33; xviii. 8; xix. 5; xxii. 16; I. Cor. xii. 13; Gal. iii. 27-29; Col. ii. 11, 12; Titus iii. 5.

XVII. The Lord's Supper.

The Supper of the Lord is not only a sign of love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily and with faith receive the same, it is made a medium through which God doth communicate grace to the heart.

Luke xxii. 19, 20; John vi. 53, 56; I. Cor. v. 7, 8; x. 3, 4, 16; xi. 28.

XVIII. The One Oblation of Christ Finished Upon the Cross.

The offering of Christ, once made, is that perfect redemption and propitiation for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, to expect salvation on the ground of our own works, or by suffering the pains our sins deserve, either in the present or future state, is derogatory to Christ's offering for us, and a dangerous deceit.

Acts iv. 12; Rom. v. 8; viii. 34; Gal. ii. 16; iii. 2, 3, 11; I. Tim. ii. 5, 6; Heb. vii. 23, 27; ix. 11-15, 24-28; x. 14.

XIX. The Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same or exactly alike, for they have always been different and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word.

Every particular church may ordain,

change or abolish rites and ceremonies, so that all things may be done to edification.

John xviii. 36; Acts ix. 4, 18; xv. 10, 28, 29; Rom. xiv. 2-6, 15, 17, 21; I. Cor. i. 10; xii. 25; xiv. 26; II. Cor. xiii. 11; Gal. v. 1, 13; Col. ii. 16, 17; II. Thess. iii. 6, 14; I. Tim. i. 4, 6. I. Peter ii. 16.

XX. The Resurrection of the Dead.

There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be reunited to receive together a just retribution for the deeds done in the body in this life.

Job. xix. 22-27; Dan. xii. 2; Matt. xxii. 30-32; Luke xiv. 14; John v. 28, 29; Acts xxiii. 6; xxiv. 21; Rom. viii. 11; I. Cor. vi. 14; xv; II. Cor. iv. 14; v. 1-11; vi. 14; I. Thess. iv. 14-17; Rev. xx. 6.

XXI. The General Judgment.

There will be a general judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous into his heavenly kingdom, where they shall be forever secure and happy; and adjudge the

wicked to everlasting punishment, suited to the demerit of their sins.

Eccl. iii. 17; xi. 9; xii. 14; Acts x. 42; xvii. 31; xxiv. 25; Rom. ii. 2, 16; I. Cor. iv. 5; Heb. vi. 2; ix. 27; Rev. xx. 11, 12.

SECTION III.

The Nature, Design and General Rules of Our United Churches.

1. In the latter end of the year 1739 there came to Mr. Wesley, in London, eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work he appointed a day when they might all come together,—which from thence forward they did every week; namely, on Thursday, in

the evening. To these, and as many more as desired to join with them, (for their number increased daily) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer, suited to their several necessities.

2. This was the rise of the Wesleyan Societies in Europe, then of the Wesleyan Methodist church of America. Such churches are no other than companies of persons having the form and seeking the power of godliness,—united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

3. That it may the more easily be discerned whether they are indeed working out their own salvation, each church is divided into smaller companies called classes, according to their respective places of abode. In ordinary cases there should be about twelve or fifteen members in a class, one of whom is

styled the leader, whose duty it is to hold with them a weekly meeting to inquire how their souls prosper, and to advise, reprove and exhort, as occasion may require.

4. There is only one condition previously required of those who desire admission, as probationers, with these churches—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits. It is furthermore expected of those who are admitted to our churches that they should continue to evidence their desire of salvation:—

First, by doing no harm—by avoiding evil of every kind, especially that which is most generally practiced, such as—

The taking of the name of God in vain:

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling:

Drunkenness, or the manufacture,

buying or selling or using intoxicating liquors, unless for mechanical, chemical, or medicinal purposes, or in any way intentionally and knowingly aiding others so to do:

The buying or selling of men, women, or children, with an intention to enslave them, or holding them as slaves, or claiming that it is right so to do:

Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing:

The using many words in buying or selling:

Uncharitable or unprofitable conversation:

Doing to others as we would not they should do unto us:

Doing what we know is not for the glory of God, as—

The putting on of gold and costly apparel:

The taking of such diversions as can not be used in the name of the Lord Jesus:

The singing those songs or reading

those books which do not tend to the knowledge or love of God:

Softness or needless self-indulgence:

Laying up treasures upon earth:

Borrowing without a probability of paying, or taking up goods without a probability of paying for them:

5. It is expected of all who continue in these churches that they should continue to evidence their desire for salvation:

Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and as far as possible to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving or exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine that "we are

not to do good unless our hearts be free to it."

By doing good, especially to those who are of the household of faith, or groaning so to be; employing them preferably to others, buying of one another, helping each other in business; and so much the more because the world will love its own, and them only:

By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscourings of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

6. It is expected of all who desire to continue in these churches that they should continue to evidence their desire for salvation:

Thirdly, by attending upon all the ordinances of God; such are:

The public worship of God:

The ministry of the Word either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures, and fasting or abstinence.

7. These are the General Rules of our churches; all of which we are taught of God to observe, even in his written Word, which is the only and sufficient rule both of our faith and practice. And all these we know His Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not he hath no more place among us; we have delivered our own souls.

SECTION IV.

The Constitution, Organization, Reception and Powers of Churches.

1. Any number of believers in Jesus Christ, united as a religious society on Gospel principles, for the maintenance of Christian fellowship and worship, constitute a Christian Church.

2. Any such society conforming to our Book of Discipline and means of grace, on application to the President of the Annual Conference within the bounds of which said organization is located, shall be recognized as a Wesleyan Methodist church, when received by the President and his advisory board.

3. Where a number of persons of particular nationality desire to be organized into separate churches, such organizations shall be permitted, and they shall be members of the Connection with all rights and privileges.

4. When it shall be deemed necessary to organize a church, it is recom-

mended that the minister, who shall be an elder in good standing in the Wesleyan Methodist Connection, shall take a list of the names of baptized persons who shall desire to unite with the proposed church. The elder in charge, or some other competent person or persons, shall personally examine the several individuals who are candidates for membership in the new organization, upon the doctrines and rules of the Wesleyan Methodist Book of Discipline.

Some time and place shall be designated for a public meeting, the purpose of which shall be stated as the organization of a church. The minister in charge shall preside at such meeting. He shall read a list of names of the persons who have been examined, and shall invite them to come forward and stand in the presence of the company; and the elder should propound to them the following questions:—

Ques. 1. Do you cordially accept our articles of faith and our Church polity as the exponent of your faith and rule of conduct?

Ques. 2. Are you in Christian fel-

lowship and sympathy with all these who present themselves for membership in this contemplated church organization?

To all those who answer these questions affirmatively, the elder shall say:—

Will you receive each other as brethren and sisters beloved, and enter into mutual communion and fellowship, and promise to walk with each other in Christian sympathy, to tenderly instruct, counsel, admonish and cherish each other with all longsuffering, gentleness and love?

Ans. I will.

The elder will say:

By these mutual pledges in the presence of God and angels, I proceed to give you each the right hand of fellowship, and declare by this act that you are a Christian Church organized on the basis of the Discipline of the Wesleyan Methodist Connection (or Church) of America.

After giving them the right hand of fellowship, the minister will engage in an appropriate prayer.

The person organizing the same shall

report that fact to the President of the conference within whose bounds said church is organized. If the President of the conference his advisory board concurring receives the same he shall declare it a Wesleyan Methodist church and report that reception to the person organizing the same, and said report shall be made a part of the records of said church. The President shall also report his act of reception to the next session of the Annual Conference, the same to be made a part of the records of said Annual Conference.

5. We recommend that churches when their number and circumstances require it, be divided into classes.

6. It is recommended that churches hold monthly meetings for the transaction of business; but meetings may be called for that purpose at any time, by the pastor or any three members, due notice being given thereof. The pastor shall be chairman of all church meetings, provided the church shall have power to elect some other member to serve in that capacity.

7. The churches may admit persons

to a probationary relation and determine the privileges and duties that may in their judgment lead them to salvation by the remission of sin. They shall also have power to receive members on confession of faith who have been baptized, or on certificate or other satisfactory evidence that they have been baptized members in good standing in any other Christian Church; provided, that they are satisfied with the Christian experience of the candidate; but no church shall be compelled to receive members on certificate from any source.

8. It shall be the duty of all our churches to hear and try complaints and to expel unworthy members, according to our Judiciary Rules. A majority vote shall be sufficient to expel.

9. When objections are urged against the reception of a member, it shall require a vote of three-fourths of those present to receive.

10. We recommend that each church elect a committee of three whose duty it shall be in connection with the pastor, to examine candidates for church membership. We recommend that all

our churches use the Wesleyan Methodist Church Record, on sale at the Wesleyan Office.

11. We recommend to the churches the following form of receiving members:

After the pastor and committee have examined the candidates in regard to articles of faith and practice, if approved they shall be called before the church, when the following questions will be propounded:

Ques. 1. Do you cordially accept our articles of faith and our Church polity as the exponent of your faith and rule of conduct?

Ques. 2. Do you recognize your obligation to God and the Church to contribute as the Lord hath prospered you of your means for the support of the Gospel in its general and local interests?

Any member of the church may ask questions touching the Christian experience of the candidates when the vote on their reception shall be taken.

Being received they shall be addressed as follows:

Covenant.

You solemnly, severally avouch the Lord Jehovah, Father, Son and Holy Ghost, to be your God, the object of your supreme affections and your portion forever. You cordially accept the Lord Jesus Christ to be your Redeemer, and the Holy Spirit your Sanctifier, Comforter and Guide.

You cheerfully devote yourselves to God in the everlasting covenant of his grace, consecrating all your powers and faculties to his service and glory. And you promise that you will cleave to him as your chief good; that you will give diligent attention to his Word and ordinances; that you will seek the honor and advancement of his kingdom, and that henceforth, denying all ungodliness and worldly lusts, you will live soberly, righteously and godly in this present world.

You do also cordially join yourselves to this church, and engage to submit to all its rules of government; to seek earnestly its peace, purity and edification, and to walk with all its members in charity and faithfulness and sobri-

ety. Do you thus freely and solemnly devote yourself to be the Lord's?

[Those uniting on certificate from other churches, if any, will here arise, and the church will vote on the reception of the candidates.]

Covenant for Those Uniting on Certificate.

Beloved Friends:—In transferring your covenant relation to this branch of the Church of Christ, you again renew your vows of church fellowship. Relying upon the grace of God, you promise to walk in all his commandments and ordinances, and to seek his service as your highest joy. You promise to submit to the rules and Discipline of the church; to strive earnestly for its peace, purity and prosperity, and to walk with all its members in love and Christian fidelity. Do you thus renewedly, freely and solemnly devote yourselves to be the Lord's?

[Members of the church here arise.]

Response of the Church.

We, the members of this church, do cordially receive you as brethren and sisters beloved to our communion and

fellowship, and promise to walk with you in love, and watch over you, to instruct, counsel, admonish and cherish you, with all longsuffering, gentleness and love.

[Here the pastor, in the name of the church, will give the right hand of fellowship. In the absence of the pastor, an officer of the church should be designated to officiate, and give the right hand of fellowship.]

12. Each church shall have a book of records, kept by a clerk appointed by the church, in which all the names of the members shall be recorded, the time when received, and whether by letter or on profession of faith; also all withdrawals, dismissions, expulsions and deaths occurring during each conference year; also a record of all baptisms.

13. When any member shall request a letter from the church, it shall be optional with the church whether a letter of standing or a letter of dismissal shall be granted. But when a letter of dismissal is requested in writing it must be granted if charges have not already been brought against the member.

But a church may grant a letter of dismissal to a member against whom charges have been presented if it so desires.

14. When any member without a reason deemed justifiable by his local church shall absent himself from all the religious services of his church for three successive months he shall have no voice in the transaction of the business of the church; and at the end of six successive months of like absence his name shall be dropped from the church roll by vote of the church.

No person ever becomes a member of a Wesleyan Methodist church except by a vote of the church where he seeks admision and by taking the Church covenant. No church shall remove a member without his consent except by due process of Disciplinary law, unless a person has removed from the community and cannot be communicated with, and in such a case he may by vote of the church be declared withdrawn by removal. In all cases of discontinu-

ance the reason for the same must be recorded opposite his or her name.

NOTE.—For correct forms of church letters see blank forms in end of the book.

SECTION V.

Judiciary Rules.

1. A church, when it shall judge it expedient, may appoint a judicial committee of not less than six persons, who shall remain in office one year, unless displaced by the church. This committee shall be a standing court to hear all complaints, and to try all charges against any lay member of the church; provided that all cases shall be first stated to the church, and by them referred to the judicial committee; provided also that the church shall have power to refer any case to a special committee, of males or females, as it shall deem best to secure the ends of truth and justice; provided also that the fact of a church having a judicial or other committee shall not be construed into a necessity of the reference

of a case to any committee, unless the church at any regular or called meeting shall vote to so refer.

The pastor shall be the chairman of the judicial committee; but when the pastor is the plaintiff, or when the church has no pastor, it may appoint some other person to preside; and in the case of its neglecting so to do the committee shall appoint its own chairman.

2. For personal offenses, sinful tempers or words, or neglect of duties, our Lord's directions in Matt. xviii:15-17 shall be followed; and in case the person aggrieved shall report the alleged offense, before these previous steps shall have been taken, he shall be deemed guilty of evil speaking, and without amendment he shall be brought to trial on charge for this offense. But for public offenses, such as holding and propagating heretical doctrines, flagrant disobedience to the order and Discipline of the Church, and for open immoralities, the parties so offending may be proceeded against without previous labor.

When any member of our church shall join any secret society, and after being labored with refuses to withdraw from said secret society, the person so offending shall without trial be declared withdrawn from the church.

3. In all cases of trial a bill shall be made out setting forth the charge, or charges, with the specifications, in writing, and a copy of the same shall be served upon the accused by the chairman of the court, or the complainant, allowing the accused a reasonable time to prepare for trial, which shall not be less than six days. The removal of the accused person beyond the jurisdiction of the judicature during the pending trial shall be deemed presumptive proof of guilt, unless satisfactory evidence be presented of inability to be present.

4. A complaint against any lay member of the church shall be presented to the pastor; but if there be no pastor, or if he neglect to attend to the complaint, the charges shall be presented to the judicial committee; and if there be no judicial committee, the charges shall be presented to the church at one

of its meetings, and the church may proceed to try the complaint, or refer it for trial to a special committee which it may appoint for that purpose, and in all cases of conviction before a committee an appeal to the church shall be allowed, whose decision shall be final.

5. A complaint against an elder shall be presented to the chairman of a standing committee of four elders, which shall have been elected by the previous Annual Conference, and shall consist of the most discreet and experienced men in said conference, who shall have power to select three laymen of similar character residing near the accused elder, who shall together with said elders constitute a judiciary committee for the trial of all such cases; and in case of the incapacity of any ministerial member of said committee to serve as above, by reason of sickness, removal, death, or other cause then the President of the conference shall have power to fill such vacancy. Said committee shall constitute a court for the trial of the complaint, with power to acquit, censure, or suspend until the next session of the

Annual Conference, whose decision shall be final.

When the President of an Annual Conference and at least one of the members of the advisory board shall determine that an elder or licentiate is violating any of the orders or resolutions of the conference, and after being labored with refuses to correct his behavior, they shall bring him to trial before the judiciary committee; provided, that whenever the President, or the ministerial member of the advisory board is the accused person, the other members of the board shall be authorized to act in the case.

The Annual Conference shall also have original jurisdiction, and may proceed to try any complaint against an elder, provided, that in its judgment sufficient notice shall have been given to the accused, and sufficient time allowed him to prepare for trial; or it may refer the complaint to a committee which it may appoint as above; or to a special committee composed of four elders and three laymen which the Annual Conference shall appoint, to be

tried during its session, or after adjournment, as it shall direct; or it may refer the complaint, to be presented and tried, as first provided for in this rule.

6. A complaint against a licentiate holding an Annual Conference license shall be received and heard in all respects the same as a complaint against an elder, before the committee appointed for the trial of an elder.

A complaint against a licentiate who is acting under the authority of a Quarterly Conference shall be presented to the pastor and by him brought before the Quarterly Conference, or if the pastor refuse or neglect to attend to it, it shall be presented to the Quarterly Conference at one of its meetings, and the Quarterly Conference may proceed to try the person on the complaint, or refer the person for trial to a committee which it may appoint for that purpose. In all cases an appeal from the findings of the committee may be taken to the Quarterly Conference, whose decision shall be final. In cases where one church constitutes a pastoral charge,

the church shall conduct the trial under the rules governing a Quarterly Conference as stated above.

7. A complaint against an offending church shall be presented to the chairman of the standing committee previously elected by the Annual Conference for the trial of an elder, which committee, having selected three laymen as in the case of the trial of an elder, shall meet at the place where the accused church usually worships, or in its vicinity, and shall constitute a court for the trial of the complaint, before whom the church by its representatives shall appear. If the committee judge the church to be guilty of having violated any of the Elementary Principles, or General Rules, or any rule or section enacted by the concurrent action of the General and Annual Conferences and churches it shall so declare; and if the church shall not give satisfaction by correcting the evil, the case shall be presented at the next session of the Annual Conference, whose decision shall be final. If the Annual Conference judge the church

guilty it shall withdraw fellowship from the same, and no minister or licentiate of our Connection shall become its pastor until it shall have repented and reformed.

Provided, the Annual Conference at any of its sessions may receive a complaint against any church within its jurisdiction and order a trial or investigation by a committee which it shall appoint; said committee to hold such trial or make such investigation within two months of the closing of that session of conference, and said committee may suspend said church until the next session of the Annual Conference.

If the Annual Conference approves of the verdict of the judiciary committee in any case of suspension or expulsion of an accused church, a committee shall be appointed by the Annual Conference whose duty it shall be to call together the loyal members of said church, and declare them to be the Wesleyan Methodist church in that place. Said committee shall report its action to the President of the Annual

Conference, who shall report the same to the Annual Conference at its next session.

If the President or Secretary of any Annual Conference shall receive a complaint against a church within two months preceding the time already appointed for an Annual Conference session he shall cite such church to appear at the approaching session of the Annual Conference by representation for the investigation or trial.

8. In any case of dispute about the non-payment of debts, or the settlement of accounts, the proceedings shall be the same as in all other cases; with the exception that the verdict shall be a simple declaration of what is judged to be right between the parties. If either party shall enter into a suit at law against any member of the church, unless the case justify such a measure, before these steps shall have been taken, or shall refuse to comply with such decision such party shall be cut off from fellowship, on conviction of the fact before the proper court.

9. All trials shall be public when the accused party shall demand it; the accused shall also have the right of objecting to any member of the court, and the remaining members shall allow or overrule the objections; the accused shall likewise be allowed the assistance of any minister or member of the Wesleyan Connection as counsel, and the court may allow or exclude other counsel at its decretion; of introducing witnesses, and of cross-examining those introduced by the plaintiff; and of making his defense without interruption.

No deposition or certificate from an absent person shall be received as testimony in any trial, unless the party against whom it is sought to be introduced has had a proper opportunity to cross-examine the person signing it, upon the contents thereof.

10. The proceedings in all trials shall be taken down by a secretary appointed by the court, who shall furnish a copy of the decision when demanded by either party; and on an appeal the minutes of the court below shall be

read in evidence, and any new proof touching the same facts shall be heard, but no new charges or allegations shall be introduced.

SECTION VI.

The General Conference.

1. The General Conference shall be composed of an equal number of elders and laymen, who shall be elected by the several Annual Conferences; also the Connectional Editor, Connectional Agent and Secretary, and Missionary Secretary, by virtue of their respective offices, and a layman for each of these officials to be elected by the Annual Conferences wherein they hold their respective ministerial membership; and it shall require a majority of all the delegates who shall attend and be enrolled to constitute a quorum.

2. Each Annual Conference shall be entitled to send one elder and one layman for every five hundred church members, or major fraction thereof

within its limits; the basis of computation for such representation shall be the statistical reports from the various charges of the members in full connection on said charges at the last session of the Annual Conference preceding the sessions of the General Conference; provided, that no conference shall be deprived of one ministerial and one lay delegate.

3. The delegates to the General Conference shall be elected by ballot during the session of each Annual Conference next preceding the sessions of the General Conference, by all who shall compose the Annual Conference. Each lay delegate to the General Conference shall be a member of the church at the time of his election, and each delegate so elected shall receive a certificate of his election as found in blank form. All elders stationed or unstationed shall be eligible to election to the General Conference as ministerial delegates.

4. The General Conference shall meet on the third Wednesday in October, in the year of our Lord 1891, and

thereafter quadrennially, on the third Wednesday of October, at such place as it shall from time to time select.

5. Any Annual Conference may propose a special session of the General Conference at any time, to be held at the place selected for the next quadrennial session of the General Conference; and as soon as the President of the Annual Conference first making the proposition shall be officially informed that it has been approved by two-thirds of the Annual Conferences, he shall issue a call for the same, and it shall be held accordingly.

6. The General Conference shall elect for the quadrennial term by ballot a President, and two Vice-Presdents, of whom at least one of the latter shall be a layman; it shall also elect a Secretary.

7. The ministers and laymen shall deliberate in the sessions of the General Conference as one body, but upon the final vote on any question, on a call of one-fourth of the members, the house shall divide and the ministers and lay-

men shall vote separately; and it shall require a majority vote of each branch to pass any question upon which the division has been called.

8. The General Conference shall determine the number and boundaries of the Annual Conferences.

9. The General Conference shall elect by ballot the Connectional Editor, Connectional Agent and Secretary, and Missionary Secretary.

The term of office of these Connectional officers, and of the members of the Book Committee, elected at the session of the General Conference in 1899 shall be extended to the annual meeting of the Book Committee, to be held in June 1904; and the term of office of their successors elected by the session of the General Conference of 1903 shall begin at the time of the meeting of the Book Committee in June 1904, and expire at the annual meeting of the Book Committee in 1908; and thereafter the term of their office shall conform to this rule.

10. The General Conference shall

have power to make rules for the whole Connection, provided that it shall not contravene the maintenance of an Itinerant Ministry, Lay Delegation, any of the Elementary Principles, the Articles or Religion, or the General Rules; nor shall it make any distinction in the rights and privileges of our ministers and members on account of ancestry or color;* nor shall it constitute any courts for the trial of members or ministers; such trials are to be conducted by the particular churches or conferences to which the said members or ministers belong. But the General Conference shall have jurisdiction in dealing with Annual Conferences charged with violating or tolerating violations of the Elementary Principles or General Rules, or any rule or section of our Discipline.

Nevertheless, upon the concurrent recommendation of two-thirds of the

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*This rule has never been and can never be lawfully interpreted as giving the remotest encouragement to such an intermingling of the races as will lead to or encourage intermarriage.

members of the several Annual Conferences who shall vote on a proposed change, and the concurrent vote of two-thirds of all the members of the local churches who shall vote on the same, then the next session of the General Conference may, by a concurrent vote of two-thirds, ratify the same, and it shall become law; and also when the General Conference shall originate and recommend any alterations or constitutional amendments, as soon as two-thirds of the members of the several Annual Conferences shall have concurred as aforesaid, and also two-thirds of the laity shall have concurred as before provided, then the same shall become law. It is herein also provided, that all persons who are members of the Wesleyan Methodist Connection who have not voted on the question in an Annual Conference shall be eligible to vote when the vote is taken in the churches.

SECTION VII.

The Annual Conferences.

1. The Annual Conference shall be composed of all the elders whose names appear on the stationed, supernumerary, and superannuated lists, and all licentiates elected to Elder's Orders and a layman from each pastoral charge or station, together with a layman for every elder residing on said charge not sustaining a pastoral relation to any other charge, provided his name is not on the unstationed list, and also a layman for each licentiate elected to elder's orders. The stationed list shall be composed of all elders and licentiates who have a work assigned them by the Annual Conference or its President, and teachers and missionaries, who may be employed by the conference or Connection. The supernumerary list shall be composed of all elders who are ready

to take work at the hands of the conference but who do not receive an appointment. The superannuated list shall be composed of all elders who by reason of age or infirmities are incapacitated to take work. The unstationed list shall be composed of all elders who have had no work assigned them for two consecutive years, and their names shall be passed to that list by the Secretary by virtue of that fact. They shall be honorary members of the conference, with the right to speak but not to vote.

2. The lay delegates to the Annual Conference shall be elected by ballot, by a majority of all the members of the church or churches constituting the pastoral charge, who shall attend and vote.

No elder, or licentiate recommended for Elder's Orders, shall be eligible to be elected as a lay delegate.

The election shall be held within three months of the next session of the Annual Conference, and when the charge consists of more than one church

it shall be held at the time and place of the fourth Quarterly Conference.

3. The conference shall elect by ballot a President and Vice-President who shall be elders, and shall also elect by ballot a Secretary, who shall record the proceedings and the statistics in a book to be kept for such purpose, and shall forward the same to the General Conference.

The Annual Conference shall also appoint a committee of not less than three, nor more than five persons whose duty it shall be to appoint a president in case the office be vacated by death, resignation, or otherwise.

4. Where a number of Wesleyan Methodist churches of any particular nationality desire to be organized into separate Annual Conferences such organizations shall be permitted; and when so organized such Annual Conferences shall be members of the Connection with all rights and privileges belonging to Annual Conferences.

Where a number of persons desire to

be organized into an Annual Conference they shall meet and all sign a petition for such organization, and forward the same to the Book Committee.

If the Book Committee through its Executive Board judge that the prospects of an organization justify the action it shall instruct the Missionary Secretary, or some other competent person, to visit said petitioners and examine said applicants; and if in his judgment an Annual Conference can be organized on a permanent basis he shall report all the facts to the Book Committee or the Executive Board. The persons desiring to be organized shall send a petition signed by the president and secretary of said organization with his report to the Book Committee or Executive Board.

If the Book Committee, or Executive Board, deem it wise to do so they shall declare the organization a Mission Annual Conference; and as such it shall become eligible for admission as an Annual Conference by the next session of the General Conference.

Said Mission Annual Conference shall petition the General Conference to be admitted, and it shall set forth in said petition all the preceding facts. Said petition shall be signed by the President and Secretary of said Mission Annual Conference. If the General Conference does not grant said petition, then said organization shall remain a mission organization under the care of the Missionary Secretary, until such time as the General Conference sees fit to admit it as an Annual Conference.

The proceedings of the Book Committee, or Executive Board, in the above matter shall be presented to the next session of the General Conference by the Missionary Secretary, and as such be subject to its approval or rejection. Provided, the General Conference shall have original jurisdiction in all such cases.

5. The Annual Conference shall have power to elect to the office and work of an elder suitable persons from among those who have been traveling under its direction, provided they have been

recommended by the Quarterly Conference where they hold their membership, after it shall have by examination been satisfied that the candidates possess such literary attainments, Christian experience and ministerial gifts, as qualify them for the office and work of an elder; provided that the candidates shall have been traveling under direction of the Annual Conference for two years, and shall have passed a satisfactory examination upon the three years' course of study adopted by the General Conference. And it shall inquire into the ministerial character and usefulness of each member. Each Annual Conference shall certify in particular in the case of the transfer of a licentiate as to his standing in the course of study, and as to the time he has served as a pastor, if at all; and it shall be unlawful for an Annual Conference to ignore such a certificate in determining the eligibility of a licentiate to election to Elder's Orders.

6. The Annual Conference shall have power to employ licentiates in the re-

gular work; and when they are so employed their names shall be entered upon the stationed list; provided that no licentiate shall be so employed without first being recommended by the Quarterly Conference, or church, of which he is a member, when such church constitutes the pastoral charge.

7. The Annual Conference shall elect a committee on Itineracy and Orders, the chairman of which at the first election shall be chosen for one year; the second member for two years, and the third member for three years, and thereafter their successors to be elected yearly for the full term of three years.

The President of the Annual Conference shall also appoint two laymen each year as members of said committee.

This committee shall examine the candidates, who may appear before it from year to year, upon the studies prescribed in Section XXXV of the Discipline and report such examinations to the Conference, making such recommendations as it may deem advisable.

8. The Annual Conference shall take

charge of all the ministers and churches within their bounds, except the Connectional Editor, Connectional Agent and Secretary, and Missionary Secretary; shall return to the unstationed list all unemployed elders who shall have remained such for two years; may fix the boundaries of the circuits and stations, and exercise a general supervision over the pastoral relation subsisting between ministers and churches, in the following manner and to the following extent:—

(1) All ministers and churches shall be at liberty to contract the pastoral relation at any time during the intervals of the sessions of the Annual Conference; provided, that no arrangement which received the sanction of an Annual Conference at its previous session shall be interrupted without the consent of the President. When a minister shall have made an engagement with any church during the interval of the sessions of an Annual Conference he shall immediately report such engagement to the President.

(2) All ministers and licentiates who are laboring under the direction of an Annual Conference shall be at liberty to enter into engagements to serve any church or churches for one year, from the next session of the Annual Conference; and it shall be the duty of all ministers, licentiates and churches, having entered into such engagements, to report the same to the Annual Conference at its next annual session.

(3) The Annual Conference shall not interfere with such engagements except for justifiable cause, growing out of the fault of one or both of the parties.

(4) No Wesleyan Methodist church shall be permitted to employ as pastor or as stated supply any person who is not a member of some Wesleyan Methodist Annual Conference and church, except in the case of an emergency, and under the approval of the President of the Annual Conference.

(5) When ministers and churches enter no such pastoral engagements it shall be the duty of the Annual Conference to appoint the min-

isters and licentiates not engaged, to the unoccupied churches, for the ensuing year, so far as in its judgment such appointments can be judiciously made.

(6) All elders serving as pastors other than Wesleyan Methodist churches or congregations, unless by the consent of the Annual Conference, shall be considered as having withdrawn, and shall be so reported. Any minister or licentiate whose name is on the Annual Conference roll, and shall neglect to report to the Annual Conference for two successive years, shall be notified by the Secretary, and he shall be requested to report at the next session of the Annual Conference; and on the neglect of such minister or licentiate notified to report at the next session of the Annual Conference he shall be declared withdrawn from the Annual Conference, and his name shall be so entered on the minutes of the same.

(7) Each Annual Conference shall at an early stage of its session appoint a committee of three ministers and

three laymen, to be called a committee on Pastoral Relations, of which the President of the conference shall also be a member and its chairman. To this committee shall be referred all of the engagements entered into between ministers and churches, and the appointments to be made; and it shall examine into the engagements made and appoint the unemployed ministers to the vacant charges, and report the entire list, according to its best judgment, to the Annual Conference; and the Annual Conference shall have power to adopt it as reported, or to amend it; provided, the engagements previously entered into shall not be disturbed, except for justifiable cause as provided for above.

(8) The Annual Conference shall have power to adopt such rules as it shall judge necessary to promote its own interests and prosperity; provided, it shall not contravene any Disciplinary regulation established by the General Conference; and all rules and resolutions adopted by an Annual Conference

shall continue in force until the Annual Conference shall amend or rescind such rules or resolutions. If three members of an Annual Conference shall take exception to its action on the ground that it violates this restriction, the exception shall be entered upon the records of the Annual Conference and a true copy of the action complained of shall be sent to the next session of the General Conference for review.

9. Upon the examination of the character of pastors each Annual Conference shall, through the President, obtain from each pastor answers to the following questions:—

(1) Is there anything against the character of this brother? (In case of licentiates.) Did your last Quarterly Conference pass your character and renew your license?

(2) Did you have a work assigned you at the last session of this Annual Conference?

(3) How soon after the last session of this Annual Conference did you enter upon the work assigned you?

(4) Have you continued upon that work during the Annual Conference year?

(5) Have you faithfully tithed your income during the Annual Conference year, and have you presented that subject to your congregations?

(6) What is the present condition of the work?

(7) Have you faithfully administered our Discipline on your charge?

(8) Have you faithfully presented to your charge the subject of missions, organized societies, and taken offerings according to the "Dollar Plan," at each of your appointments, as required by the Discipline?

(9) Have you taken offerings on your charge for the support of superannuated ministers?

(10) Have you sought to promote the interests of Sunday-schools, and to urge upon them the use of our Sunday-school literature?

(11) Have you labored diligently to circulate our books and to place the Wesleyan Methodist in the homes of all

the families of the Church, and are you ready to hand over to your successor the names of all those who take the Wesleyan Methodist on your charge with the post office addresses of the same?

(12) Have you carried out all of the orders and resolutions of this Conference?

(13) Are you prepared to report full statistics according to the requirement of our Discipline?

(14) Are you ready to take work at the hands of this Annual Conference? If not, why?

(15) What is the present state of your religious experience?

10. Upon the examination of the character of all ministers not sustaining a pastoral relation the conference through its President shall obtain satisfactory reports of their work during the year by requiring them to answer to the satisfaction of the conference the questions in sub-paragraphs 1, 2, 3, 4, 5, 10, 11, omitting the words "your charge" in 11, also 12, 14, 15.

11. After the examination of the character of each pastor the Annual Conference, through its President, shall obtain from the delegate answers to the following questions:

(1) Did your church (or charge) through its stewards make proper provision for the support of your pastor as directed by the Discipline?

(2) Have you as a church (or charge) fulfilled your financial obligations to him?

12. Any pastor who cannot give a satisfactory report of the discharge of his pastoral duties shall be publicly reproved for his neglect.

13. In transacting the business of the Annual Conference the ministers and laymen shall deliberate as one body; but on the final passage of any bill, rule or regulation, at the call of one-fourth of the members, the house shall divide, and the ministers and laymen shall vote separately; and it shall require a majority vote of each branch to pass any question upon which the division has been called.

SECTION VIII.

Quarterly Conferences.

1. When a pastoral charge consists of two or more churches, the business of the charge shall be transacted in a Quarterly Conference. When a charge consists of a single church, all of the business of the charge may be transacted in a monthly meeting. The Quarterly Conference shall be composed of all elders and lay members in full and regular standing on the charge.

2. There shall be four regular sessions of the Quarterly Conference held each Annual Conference year, at such time and place as the Quarterly Conference shall determine; provided, that special sessions may be called by the pastor, or by any three members, by giving due notice of the same.

3. The pastor shall be President of the Quarterly Conference; provided, that the Quarterly Conference shall have power by vote to elect some other member of the Quarterly Conference,

President of the Annual Conference, or Annual Conference evangelist. to preside, whenever it shall judge best. This rule shall also apply to churches doing business in monthly meetings.

4. The Quarterly Conference shall elect a Secretary who shall keep a faithful record of its proceedings.

The Quarterly Conference in its third session of each Annual Conference year shall elect a corresponding committee. This committee shall, within thirty days after its election, call a meeting of the membership of each church on the charge, giving due notice thereof, where a vote shall be taken by ballot in regard to retaining the present pastor. On a charge consisting of more than one church the sum of all the votes of said churches for and against retaining the said pastor shall constitute the vote of the charge. A charge may proceed in the manner prescribed above in voting on the engagement of a new pastor, but the result of the vote with regard to the present pastor must be communicated to him before corresponding with any

other person. It shall report the result of the vote taken, and of its correspondence to the next Quarterly Conference for adoption.

5. The Quarterly Conference shall have power to grant licenses to preach and exhort; provided, that no person shall be licensed without first procuring a recommendation from the church of which he is a member.

Whenever candidates are presented for licenses to preach or exhort, let satisfactory answers be required to the following questions, viz.:

Do they know God as a pardoning God?

Have they the love of God abiding in them?

Do they desire nothing but God?

Are they holy in all manner of conversation?

Have they gifts as well as grace for the work? Have they in some tolerable degree a clear, sound understanding, a right judgment in the things of God —a just conception of salvation by faith? And has God given them a

good degree of utterance? Do they speak correctly, readily and clearly?

Have they fruit? Are any truly convinced of sin and converted to God by their labors?

Have they an abiding sense of a divine call to the work?

As long as these four marks concur in any person we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

The Quarterly Conference shall also have power to recommend suitable persons, who are licentiates, to the Annual Conference, to pursue the course of study preparatory to taking work under its direction, and when employed, the Annual Conference shall issue a license to said persons. Whenever a licentiate who has been recommended to study, and is accepted by the Annual Conference to study or travel under its direction, and is not given work by the Annual Conference, he shall be returned to the Quarterly Conference or church which recommended him, to labor un-

der the direction of the same in connection with the pastor thereof. Every licentiate must have his license renewed once each year. But having been once recommended to study under the direction of the Annual Conference preparatory to traveling under the direction of the Conference and is accepted by the Annual Conference, this shall be sufficient as long as he sustains such relations to the Annual Conference. All persons so recommended must pass an examination satisfactory to the Quarterly Conference, on the preliminary course of study as found in Section XXXV. It shall also have power to recommend suitable persons for Elder's Orders. The Quarterly Conference shall inquire into the character and usefulness of licentiates and exhorters, and may admonish them, and take away their licenses; or it may renew them each year, when it shall judge their gifts and usefulness justify a renewal. The taking away of a license shall not forfeit their membership in the church, without a charge and conviction of

crime, according to our Judiciary Rules.

Treasurers of the various departments of church work on a circuit or station shall report in full concerning receipts and disbursements of funds connected with their respective departments, at the last Quarterly Conference of each Annual Conference year.

Provided, however, that when a regular monthly church meeting is held, as provided in paragraph 1 of this section, then all the business provided to be done by the Quarterly Conference may be done in said church meeting.

6. Order of Quarterly Conference business:

(1) Open with prayer.

(2) Reading of minutes of last session.

(3) Hear and act upon reports of committees.

(4) Hear the reports and examine the character of preachers and exhorters, and renew or take away licenses.

(5) Grant licenses to preach and exhort.

(6) Recommend suitable licentiates

to the Annual Conference, to study or to be employed under its direction, or for Elder's Orders.

(7) Hear the report of the leaders.

(8) Hear the report of the stewards and adjust the finances.

(9) Miscellaneous business.

(10) Determine the time and place of the next session.

SECTION IX.

Officers of the Connection, Mode of Appointing, and Their Duty.

1. An elder is a preacher of the Gospel, fully invested with all the functions of the Christian ministry.

An elder is constituted such by election of an Annual Conference, and by the laying on of the hands of some of the elders, and prayer; the President of the Annual Conference shall lead the service unless the Annual Conference order otherwise and appoint some other person in his stead.

It is the duty of an elder to preach

the Gospel, to administer baptism and the Lord's Supper, to perform all parts of divine worship, and to solemnize the rite of matrimony.

An elder may remove his ministerial membership from one Annual Conference to another, by a letter of standing or transfer from the President of his conference, certifying to his good standing at the time; but he must present it to the President of the conference to which he is transferred as soon as he takes work within the bounds of said conference, or to the conference to which he removes at its first session after his removal to within its bounds. This shall apply to all letters of standing when the holder takes work within another Annual Conference. A letter of transfer thus given shall not be valid for more than one year, but may be renewed. When an elder takes a letter of transfer his membership shall continue with the Annual Conference granting said letter until said elder joins another Annual Conference, or some other ecclesiastical body.

No letter of standing, dismissal, or transfer, shall be granted to any elder, or licentiate, by an Annual Conference, or the President thereof, except the applicant shall present a written statement from the Agent and Secretary that no unpaid obligations are owing the Publishing Association, or which are unprovided for.

Every Wesleyan Methodist elder must be a member of some Wesleyan Methodist church and Annual Conference.

An elder holding a letter of standing must be able to show by the written statement of the President of his Annual Conference that his character was passed by the Annual Conference at its last annual session in order to make his letter of standing valid to date.

2. A licentiate is a preacher who is under license granted by a Quarterly Conference. It shall be his duty to preach at least once every Sabbath during the year, if practicable under the direction of the Quarterly Conference, and in harmony with the regular work of the pastor.

Any preacher who has been recommended as a suitable person to study preparatory to traveling under the direction of an Annual Conference, when employed by the Annual Conference, shall receive a license from said Annual Conference and shall be amenable to said Annual Conference the same as an elder for his official conduct. But no license shall be issued by the Annual Conference to any one who is not appointed to a field of labor. All licenses issued by the Annual Conference shall be good for one year only. This does not obviate the necessity of each preacher holding an Annual Conference license also holding an effective Quarterly Conference license. He may take a letter of transfer from one Annual Conference to another, when nothing appears against him.

Every licentiate shall be amenable to the Quarterly Conference of the church where he holds his church membership for his official character, unless he sustain a pastoral relation to another charge by Annual Conference appoint-

ment. In such case he shall be amenable to the Annual Conference that gives him employment.

3. The President of an Annual Conference is elected from among the elders, by ballot, by a majority of votes, and holds his office one year.

It is his duty to preside in the sessions of the Annual Conference as moderator; to decide all questions of law and order, subject to an appeal to the Annual Conference; to preside in the meetings of the committee on Pastoral Relations; to employ and change preachers with the consent of the churches and preachers; and also receive ministers from other denominations during the intervals of the sessions of the Annual Conference, subject to the action of the ensuing session of the Annual Conference.

It is also his duty to grant letters of standing after sufficient time and diligence shall have been used to ascertain the worthiness of those asking them.

The President shall be amenable to the Annual Conference for his official

conduct. His decisions on points of law and order made between the sessions of the Annual Conference shall be final, until the next session of the Annual Conference, to which appeal may be taken.

The Annual Conference when it judges best may require him to travel within its bounds, and when an Annual Conference so directs it shall define his duties.

The Annual Conference shall at the time of the election of its officers elect an advisory board, consisting of one minister and one layman, with whom the President shall confer between the sessions of the Annual Conference, and secure the concurrence of at least one of them, in the removal of a pastor and the appointment of his successor; the reception of a church; relieving any person from appointment sanctioned by the previous session of the Annual Conference; and also as provided for in paragraph 4 of this section. In all other respects the President may act independently of the advisory board.

4. An evangelist is an elder, or licentiate, devoted to traveling and preaching the Gospel, without any specific pastoral charge. The Annual Conference may appoint evangelists to travel within its bounds, or such portions thereof as it shall designate.

When a member of an Annual Conference wishes to do evangelistic work outside of his Annual Conference, he must first obtain the appointment to such work by his Annual Conference, and when an Annual Conference appoints one of its number to evangelistic work, which is understood to be outside of the bounds of the Annual Conference making such an appointment, the President of said conference shall give the evangelist a certificate to that effect. All pastors and churches wishing to employ evangelists who are not members of any Wesleyan Methodist Annual Conference shall consult the President of the Annual Conference, who shall have the authority, if his advisory board shall agree thereto, to refuse to permit such employment. If the Pres-

ident of an Annual Conference and his advisory board shall deem it harmful to the work of the conference that any evangelist shall labor in connection with any of our pastors or churches he may serve notice of his judgment of the case upon all the pastors of his conference, and the action of said conference officers shall be the law until the next annual session of the Conference. The Book Committee as the Board of Managers of the Missionary Society may grant certificates of appointment to evangelists who receive the endorsement of the Annual Conference to which said evangelists belong, if in the judgment of said committee the work will be served thereby.

5. A pastor is an elder, or a licentiate, who has charge of a particular church, or a number of churches connected as one pastoral charge.

Ministers are forbidden to go on the charge of another preacher to preach, except on funeral occasions, without the consent of the pastor and church. This

shall not apply to or interfere with the authorized work of the conference and its evangelists and officers. This is no sense makes it a misdemeanor for one of our preachers to accept invitations to preach in churches of other denominations.

Pastors should be elders; but licentiates may, in case of necessity, sustain the relation and perform the work of a pastor, except in the administration of the sacraments and the solemnization of matrimony. When they do sustain said relation by an Annual Conference appointment, the conference shall issue them a license showing their appointment to said work, and their authority to preach. It is desired that licentiates shall be employed as assistants under the charge of an elder. When two or more elders sustain the pastoral relation to the same charge, as co-laborers, one shall be designated as the principal, who shall be responsible for the performance of the following duties, which are made the special duties of all pastors:

(1) To meet the stewards and leaders as often as necessary.

(2) To hold love-feasts.

(3) To hold quarterly meetings.

(4) To call a meeting of each church on his pastoral charge within sixty days of the next session of the Annual Conference, for the purpose of revising the roll of membership of the same.

(5) To take an exact account of the members of the church and the number of licentiates on his station or circuit; and to report the same to the Annual Conference that their number may be printed in the minutes of the same.

(6) To see that public offerings are made quarterly, if need be.

(7) To encourage the support of missions by forming societies and taking offerings for the same, in the manner indicated in the Discipline, and as the Annual Conference shall direct.

(8) To encourage Sunday-schools by addresses and other ways, as the cause may demand.

(9) To report to the Annual Conference the amount raised on his charge

for the support of the Gospel, for missions, and for other benevolent purposes.

(10) To take a regular catalogue of the members in towns and cities, and of the street on which they live.

(11) To leave his successor a particular account of the station, including a list of the subscribers for our periodicals.

(12) To enforce vigorously but calmly all the rules of the Connection.

(13) To inform all members from time to time, that none are to remove from one church to another without a letter of standing granted by the church, and signed by the pastor or clerk; and to inform them that without such certificate they will not be received into the church in other places; provided that where it is impracticable to convene the church a letter from the pastor or clerk will be considered valid.

(14) To recommend that a fast be held in every church on his station or circuit on the Friday preceding every Quarterly Meeting.

The following are the directions given to all elders and preachers, who are engaged in the regular work, under the direction of the Annual Conferences:

(1) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time, neither spend more time at any place than is strictly necessary.

(2) Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.

(3) Believe evil of no one without good evidence—unless you see it done take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

(4) Speak evil of no man; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

(5) Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be; else it will fester

in your heart. Make all haste to cast the fire out of your bosom.

(6) Avoid all affectation. A preacher of the Gospel is the servant of all.

(7) Be ashamed of nothing but sin.

(8) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

(9) You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that desire you, but to those who need you most.

(10) The truth that Jesus is both able and willing to heal the bodies as well as the souls of his people, whenever such healing is for his glory, is clearly set forth in God's Word and attested by the experience of hundreds of his people at the present day; we therefore recommend that our preachers instruct the people in regard to this blessed truth as taught in God's Word.

Observe, that it is not your business to preach only so many times, and to take care of this or that church, but to

save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember a Wesleyan preacher is to mind every point, great and small, in the Discipline; therefore you will need to exercise all the grace and sense you have.

6. An exhorter is a person licensed by the Quarterly Conference to hold prayer meetings, and to exhort the people wherever he can get hearers.

He shall labor under the direction of the Quarterly Conference, and in harmony with the regular appointments of the pastor.

7. Each church shall elect a board of trustees, of not less than three in number, whose duty it shall be to secure and hold church property according to the provisions of the Discipline, and laws of the respective states and territories. But the use of the church for religious meetings shall not be withheld from the pastor in charge, or from members, or from class leaders of said church, by

said trustees. Where the law of the State or Territory permits, all trustees shall be members of the Wesleyan Methodist Church. They shall serve for one year or until their successors are elected; but when any trustee shall cease to be a member of the Wesleyan Church he shall cease to be a trustee, and another person shall be elected to fill the vacancy.

In calling a meeting for the election of trustees of a church or parsonage, notice of the time and place of holding such meeting shall be publicly read at least twice, thus giving notice not less than eight days before the meeting is held, unless the charter of the church or the law of the state provide for a different notice.

8. Stewards. Each pastoral charge shall elect not less than one nor more than six stewards. Where a number of churches constitute a pastoral charge the Quarterly Conference shall determine the number of stewards each church shall have, but each church shall elect its own steward or stewards. In

cases where a pastoral charge shall consist of more than six churches, each church shall be entitled to at least one steward. The stewards shall be a standing committee of ways and means, and shall agree with the pastor on the necessary amount for his support, except in cases where this sum is stipulated when the pastor is engaged. They shall not hold or sanction the holding of church fairs, festivals, play-parties or other unscriptural methods to raise funds for the support of the Gospel, or for the erection of church buildings. Any church, or member thereof, whether layman, licentiate or elder, who shall attempt to, or succeed in raising means by the above or any other unscriptural methods, shall be deemed guilty of misdemeanor.

The pastor shall call a meeting of the stewards to be held on the day and the place of the first Quarterly Meeting of each Annual Conference year, one hour before the commencement of the regular Quarterly Meeting services. It shall be the duty of the pastor and each

steward on the charge to be present at this meeting. The amount of the pastor's salary shall be fixed at this meeting, if it has not been agreed upon at the time of his engagement. The amount being agreed upon the stewards shall at this meeting apportion to each appointment, according to their best judgment, the proportion of the salary it shall raise. The stewards shall, through their secretary, whom they shall elect to keep a record of all their doings, report the proceedings of this meeting to the Quarterly Conference for its sanction, or if the charge consists of a single church, a report shall be made to the church. It shall also be the duty of the stewards at each appointment to circulate among the people of their neighborhood, within two weeks from the time of the first Quarterly Meeting, a subscription paper drawn up in the following or some other form:—

"We, the undersigned, hereby agree to pay the sum set opposite our names respectively for the support of the Wesleyan Methodist pastor of —— charge

during the present Annual Conference year—said amount payable to the stewards or pastor."

It shall, however, be lawful for those pastors and charges preferring monthly or weekly offerings, to adopt that method.

The stewards shall also have charge of all the money raised for the poor, and shall disburse the same under the direction of the churches. The stewards of each church shall fill out the following blank form of a report and present to each session of the Quarterly Conference during the year:—

Form of a Steward's Report.

Amount of salary to be raised on —— charge, $——.

Amount of salary apportioned to —— church, $——.

Amount of salary paid by said church the present quarter, $——.

Amount of delinquency present quarter, $——.

Amount overpaid present quarter, $——.

Number of families of whom aid has

been solicited the present quarter, ——.

Number of public collections the present quarter, $——.

Amount collected by the same, $——.

Amount raised for the poor the present quarter, $——.

In addition to having charge of the finances of the churches, the stewards shall make all necessary provisions for the administration of the Lord's Supper.

9. Class-leaders shall be elected by the classes, by a majority of votes, and may be changed as often as the class shall judge necessary. But it is recommended that there be an election of class-leaders as often as once a year.

It shall be the duty of each class-leader to meet his class once a week, in order to instruct the members in the principles and duties of Christianity; to comfort them in affliction; to advise them in cases of difficulty, and to exhort them to diligence, and perseverance in doing and suffering the whole will of God.

Each leader shall have the names of all the members of his class entered in

a book, kept by him for the purpose, in which he shall note weekly the presence or absence of each member.

It shall be the duty of each leader to attend the meetings of the leaders and stewards, and to represent the state of his class; and to inform the preacher of any that are sick or need a pastoral visit.

It shall be the duty of each leader to visit the sick, and those members who frequently absent themselves from this means of grace, and to promote the spiritual, temporal and eternal interests of those committed to his care.

Class-leaders should occasionally meet each other's classes, and also vary the exercises in those meetings, for the purpose of making them interesting, lively and spiritual.

It is recommended, whenever practicable, that no class exceed thirty in number, and that no class-meeting continue longer than one hour.

It is expected that each member of the church will be punctual in attending the weekly class meeting.

SECTION X.

The Reception of Ministers From Other Denominations.

Ministers of other evangelical churches who may desire to unite with us may be received according to our usages, by giving satisfaction to an Annual Conference of their agreement with us in doctrine, discipline, government and usages, provided, that the conference is also satisfied with their gifts, grace and usefulness. Provided, that none be received until they have given satisfactory proof of having passed a course of study equivalent to our disciplinary course in a satisfactory manner, and shall have joined some Wesleyan Methodist church. Whenever any minister is received he shall be furnished with a certificate, signed by the President, in the following words, namely:—

"This is to certify that ———— has

been admitted by ——— Conference as a minister of the Wesleyan Methodist Connection (or Church) of America, he having been ordained according to the usages of the church of which he has been a member and a minister.

"Given under my hand and seal at ——, this —— day of ——, in the year of our Lord ——."

Preachers coming from other denominations, in deacons' orders, shall have a right to exercise the functions of that office as understood by the church from which they are received, until a convenient opportunity shall occur to be elected and ordained elders, provided it shall not extend beyond the third Annual Conference.

Preachers of other denominations who are not in orders may be received as licentiates, provided, that they give satisfaction, to a Quarterly or Annual Conference, that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government and usages of our Church.

SECTION XI.

The Form and Manner of Ordaining Elders.

[When the day appointed is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders.]

Then their names being read aloud, the President shall say unto the people:

Brethren, these are they whom we propose, God willing, this day to ordain elders. For, after due examination we find not to the contrary, but that they are lawfully called to this function and ministry, and they are persons meet for the same. But if there are any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

Then shall be said the Collect, Epistle and Gospel, as followeth:—

The Collect.

Almighty God, giver of all good

things, who by the Holy Spirit has appointed elders in the church, mercifully behold these thy servants, now called to this office, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Savior, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle.

Ephesians iv. 7–13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same that also ascended up far above all heavens, that he might fill all things.) And he gave some apostles,

and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Gospel.

St. John x. 1–16.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable

spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again: Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep,

and other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

[And that done, the President shall say unto them as hereafter followeth:]

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel and the writings of the apostles, of what dignity and what great importance this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called; that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world that they may be saved through Christ forever.

Have always, therefore, printed in

your remembrance, how great a treasure is committed to your charge; for they are the sheep of Christ which he bought with his death and for whom he shed his blood. The church and congregation, whom you must serve, is the spouse and his body. And if it shall happen the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto the agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch, then, as your office is

both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who has placed you in so high a dignity; as also to beware that neither you yourselves offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and them that especially pertain unto you, according to the rule of the same Scriptures; and for the selfsame cause how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time and that you have clearly determined by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Savior, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples, and patterns for the people to follow.

And now, that this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise

may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ, to the office and work of an elder in the Wesleyan Methodist Church?

Ans. I think so.

The President. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans. I am so persuaded, and have so determined by God's grace.

The President. Will you then give your faithful diligence always so to

minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded?

Ans. I will do so by the help of the Lord.

The President. Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your charge, as need shall require and occasion be given?

Ans. I will, the Lord being my helper.

The President. Will you be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?

Ans. I will endeavor to do so, the Lord being my helper.

The President. Will you be diligent to frame and fashion yourselves and your families according to the doctrine

of Christ, and to make both yourselves, and them as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The President. Will you maintain, and set forward, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are, or shall be committed to your charge?

Ans. I will do so, the Lord being my helper.

Let Us Pray.

Almighty God and Heavenly Father, who of thine infinite love and goodness toward us, hast given us thy only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life; who after he had made perfect our redemption by his death, and had ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers and pastors, by whose labor and ministry he

gathered together a great flock in all parts of the world to set forth the eternal praise of thy holy name; for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministry appointed for the salvation of mankind, we render unto thee our most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee, for these, and all other of thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son by the Holy Spirit, so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same

Holy Spirit, world without end. Amen.

[When this prayer is done the President or officiating elder, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders the receivers humbly kneeling upon their knees and the President saying:]

The Lord pour upon thee the Holy Ghost, for the office and work of an elder in the Church of God. And be thou a faithful dispenser of the Word of God, and of his holy sacraments; in the name of the Father, Son and of the Holy Ghost.

Then the President shall say:—

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings: that they may be clothed with righteousness, and that thy Word spoken by their mouths may have success, that it may never be spoken in vain. Grant also that we may have grace to hear and to receive what they shall deliver out of thy most holy Word, or agreeably to the same, as the means of our salvation; and that in all

our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord.

Assist us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life through Jesus Christ our Lord.

[The President or officiating elder shall then, in behalf of the conference, give to each of the persons ordained the right hand of fellowship, welcoming him to the work and labors of the ministry, adding such remarks as he may deem fitting, followed by the benediction.]

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be among you and remain with you alway. Amen.

SECTION XII.

Baptism.

Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling, or pouring.

Of Infants.

The parents or parent of the child presented for baptism shall be asked the following questions:—

Ques. Hast thou renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou dost not follow or art not led by them?

Ans. I have renounced them all, and by God's help will endeavor not to follow or be led by them.

Ques. Dost thou believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only begotten Son, our Lord; that he took man's nature in the womb of the Virgin Mary, and was born of her; that he

suffered under Pontius Pilate, was crucified, dead and buried; that he arose again on the third day; that he ascended into heaven, and sitteth at the right hand of God, the Father Almighty, and that he shall come again at the end of the world to judge the quick and the dead? And dost thou believe in the Holy Ghost, the communion of saints, the remission of sins, the regeneration of our fallen nature, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou have this child baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou, then, diligently teach it God's holy Word, and cause it to walk in obedience to his holy will and commandments, until it come to years to assume in its own person the faith, vows and obligations of baptism?

Ans. I will endeavor to do so, the Lord being my helper.

[Then shall the minister baptize the child and conclude the service with an appropriate prayer.]

Of Such as are of Riper Years.

The minister shall demand of each of the persons to be baptized severally:

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only begotten Son, our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he arose again on the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost, the remission of sins, the resur-

rection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

[Then shall the minister baptize by sprinkling, pouring, or immersion, as the candidate may choose, saying:]

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[Then shall be said an appropriate prayer, or the Lord's prayer.]

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from

evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

Matt. xxviii. 19; Mark i. 9-16; xvi. 16; Acts ii.38.

SECTION XIII.

The Order for the Administration of The Lord's Supper.

We recommend to our ministers to observe the following directions in the administration of the Lord's Supper:

1. Let the elder read the following, or some other appropriate passage of Scripture.

"And as they were eating, Jesus took bread and blessed it, and break it, and gave it to the disciples and said, Take, eat; this is my body.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

"For this is my blood of the new testament, which is shed for many for the remission of sins,

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. xxvi. 26-29.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?

"For we being many are one bread, and one body; for we are all partakers of that one bread."—I. Cor. x.16, 17.

"For I have received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread:

"And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying. This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread and

drink this cup, ye do shew the Lord's death till he come.

"Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—I. Corinthians xi. 23-29.

2. Let an appropriate hymn be sung.

3. After which the elder shall say:—

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your confession to Almighty God.

4. Then shall a general prayer be offered by the minister, in the name of all those who are minded to receive the

holy sacrament, both he and all the people kneeling humbly upon their knees. The minister shall then proceed to distribute the bread, using the following words:

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

Then the minister shall take the cup, which shall contain only unfermented wine, and shall say:—

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Then shall the elder offer appropriate prayer, or the Lord's prayer:—

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our

daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

SECTION XIV.

The Order of the Burial of the Dead.

[The following or some other solemn service may be used.]

The minister going before the corpse shall say:

I am the resurrection and the life, saith the Lord! he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.—John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall

see for myself; and mine eyes shall behold and not another.—Job xix. 25-27.

We brought nothing into this world and it is certain we can carry nothing out.—The Lord gave and the Lord hath taken away, blessed be the name of the Lord.—I. Tim. vi. 7; Job i. 21.

[At the grave, when the corpse is laid in the earth, the minister shall say:]

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby

he is able to subdue all things unto himself.

[Then may be said:]

"I heard a voice from heaven, saying unto me, write; from henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors."

[Then shall the minister offer an appropriate prayer.]

SECTION XV.

Public Worship.

1. Church service. To establish uniformity among churches, in public worship on the Lord's day, it is recommended that the following order be observed:—

Let the morning and afternoon service consist of:—

(1) Singing; (2) Prayer; (3) Reading the Scriptures; (4) Singing; (5) Preaching; (6) Singing; (7) Prayer; (8) Benediction.

Let the evening service be the same, only omitting the reading of the Scriptures; or let there be a prayer-meeting. Parts of this order may be changed, as particular times and circumstances may require.

Psalm xx. 22; Heb. x. 25.

2. Sabbath Schools. We recommend:—

(1) That in the organization of Sunday-schools all the officers be elected by the church at its annual business meeting.

(2) That the church decide what literature shall be used in the Sunday-school.

(3) That no one be elected or appointed a teacher who is not a professing Christian.

SECTION XVI.

Young People's Meetings.

1. We desire to utilize the piety and gifts of our young people in those ways

which will glorify God and be beneficial to themselves and the Church.

2. We encourage as of great importance the holding of young people's meetings under the direction of our churches and pastors, for the promotion of the salvation of the young and their growth and establishment in grace.

SECTION XVII.

The Matter and Manner of Preaching, and of Other Public Exercises.

Ques. 1. What is the best general method of preaching?

Ans. 1st, to convince; 2nd, to offer Christ; 3rd, to invite; 4th, to build up; and to do this in some measure in every sermon.

Isaiah i.18; Acts iv. 12; xxiv. 25; I. Cor. ii. 1, 2, xiv. 12; Rev. xxii. 17.

Ques. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ is to preach him in all his offices, and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon outward and inward holiness in all its branches.

Matt. v. 8; Acts xx. 27.

Ques. 3. Are there any other advices which might be of use to us?

Ans. Yes. 1st. Be sure never to disappoint a congregation. 2nd. Begin at the time appointed. 3rd. Let your whole deportment be serious, weighty and solemn. 4th. Always suit your subject to your audience. 5th. Choose the plainest text you can. 6th. Take care not to ramble, but keep to your text, and make out what you take in hand. 7th. Avoid everything awkward or affected, either in your gesture, phrase or pronounciation. 8th. Do not usually pray above five or six minutes without intermission. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text.

SECTION XVIII.

The Duty of Preachers to God, Themselves, and One Another.

Question 1. How shall a preacher be qualified for his charge?

Ans. By walking closely with God, and having his work greatly at heart; and by understanding and loving discipline, ours in particular.

Ques. 2. Do we sufficiently watch over each other?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? Do you punctually observe the morning and evening hours of retirement? Do you converse seriously, usefully and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

I. The instituted are:—

1. Prayer, private, family and public.

Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Search the Scriptures by

(1) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there.

(2) Meditating at set times, by rule.

(3) Hearing: every opportunity with prayer before, at, after. Have you a Bible always about you?

(4) The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

(5) Fasting: Do you use as much abstinence and fasting as your health, strength and labor will permit?

(6) Christian conference: Are you convinced how important and how difficult it is to order conversation aright? Is it always in grace—seasoned with salt—meet to administer grace to the

hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

II. Prudential means:—

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (3) Do you use tobacco in any form? Do you discourage the use of it in others? (4) Do you use only that kind and that degree of drink which is the best both for your body and soul? Do you choose and use water for your common drink? Do you use tea or coffee?

3. Wherein do you take up your

cross daily? Do you cheerfully bear your cross, however grievous its nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye constantly fixed upon you?

Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

SECTION XIX.

Visiting from House to House, Guarding Against Those Things That Are So Common to Professors, and Enforcing Practical Religion?

Ques. 1. How can we further assist those under our care?

Ans. By instructing them at their own houses. What unspeakable need is there of this? 1. Personal religion either toward God or man is too superficial among us. We can but just touch

on a few particulars. How little faith there is among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world, desire of pleasure, of ease, of getting money, how little brotherly love!

2. Family religion is wanted in many branches. And what avails public preaching alone, though we could preach like angels! We must, yea, every preacher must instruct the people from house to house.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. Speaking of this visiting from house to house, he says: "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so there will be much

ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith. Our whole motion is weak because the spring of it is weak.

5. Lastly, we are unskillful in the work. How few know how to deal with men so as to get within them, and suit all our discourses to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love and meekness.

But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing; preach the Word; be in-

stant in season and out of season; reprove, rebuke, exhort with all long-suffering."

O, brethren, if we could but see this work on foot in all our churches, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the Word and works of God, surely God would dwell in our habitation, and make us his delight.

And this is absolutely necessary to the welfare of souls. Look round and see how many of them are still in apparent danger of damnation. And how can you walk, talk and be merry with such people, when you know their case? When you look them in the face, you should break forth in tears, as the prophet did when he looked upon Hazael. O, for God's sake, and the sake of poor souls, bestir yourselves and spare no pains that may conduce to their salvation.

What cause have we to grieve before the Lord that we have so long neglected

this good work! If we had but engaged in it sooner, how many more might have been brought to Christ; and how much holier and happier might they have been before now; and why might we not have done it sooner? There are many hindrances and so there always will be. But the greatest hindrance is in ourselves—in our littleness of faith and love.

But it is objected, I. "This will take up so much time, we shall not have leisure to follow our studies." We answer: 1. Gaining knowledge is a good thing, but saving souls is better. 2. By this very thing you will gain the most excellent knowledge; that of God and eternity. 3. You will have time for gaining other knowledge, too. Only sleep no more than you need; "and never be idle or triflingly employed." 4. But if you can do but one, let your studies alone. We ought to throw by all the libraries in the world rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not,

others will; and the success with them will repay all your labor. O, let us herein follow the example of St. Paul! 1. For our general business: Serving the Lord with all humility of mind. 2. Our special work: Take heed to your selves and to all the flock! 3 Our doctrine: Repentance toward God, and faith toward our Lord Jesus Christ! 4. The place: I have taught you publicly, and from house to house! 5. The object and manner of teaching: I ceased not to warn every one, night and day, with tears. 6. His innocence and self-denial herein: I have coveted no man's silver or gold. 7. His patience: neither count I my life dear unto myself. And among all other motives let these be ever before your eyes: 1. The Church of God, which he hath purchased with his own blood! 2. Grievous wolves shall enter in; yea of yourselves shall men arise speaking perverse things.

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no

time to spare: you will have work enough. Then, likewise, no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to do it you will have need of all the knowledge you can procure, and grace you can attain. The sum is, go into every house in course, urging upon every impenitent sinner the duty of immediate repentance, and teaching every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understanding; fix it in their minds; write it on their hearts. In order to do this there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself. No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in justification.

SECTION XX.

Missions.

Parent Board.

1. There shall be a Parent Missionary Society, whose place of business shall be in the Wesleyan Methodist Publishing House.

2. The Missionary Secretary shall have his office with the other Connectional Officers in the city of Syracuse, N. Y., and shall have general direction and supervision of our missionary work, under the management and control of the Parent Missionary Society. He shall supervise the opening and organization of new fields, as well as to give careful attention to those already organized. He shall solicit and receive funds from all available sources. He shall render each month an itemized statement of all cash, from whence and of whom received and for what purposes, to the Connectional Treasurer, paying the same to him and taking his

receipt therefor. He shall also render a monthly statement of his expenses, including salary and all other expenses in connection with the work, to the Connectional Treasurer and draw on the treasury for the same. He shall, as circumstances may require and the needs of the work demand, issue orders on the Connectional treasury for the prosecution of the work, subject to the authorization of the Board. All contracts made between him and such workers as he may deem it necessary to employ shall receive the signatures of a majority of the Executive Board before becoming valid.

Annual Conference Missionary Societies.

1. Each Annual Conference shall also be a missionary society, and shall devote not less than one meeting of its session in considering the work of missions, within its own territory, and also home and foreign missions. Let the conference have the Missionary Secretary or some other person deliver an

address on the subject of missions. In considering the subject of missions let the President of the conference ask the pastors, missionaries, evangelists, and all others who may be working under the direction of the conference the following questions: 1. Is there any territory within the bounds of your circuit, charge, or field of labor which you consider a good field for missionary work? 2. How much of that territory can you occupy in connection with your field of labor, with such helps as you have on the work? After these questions have been answered, the Annual Conference may instruct the pastors to take charge of these fields in connection with their work; or may refer the care of these fields to the Annual Conference Missionary Board.

2. Each Annual Conference shall elect a missionary board of not less than three persons, of which the President of the conference shall be one, and he shall also be President of the missionary board. They shall serve one year, unless a longer term of service

has been provided for in articles of incorporation. If a vacancy shall occur during the year, then the remaining members of the board shall fill the vacancy, provided, it does not occur in the Presidency, and provided further, that where Annual Conferences are incorporated, said vacancies shall be filled as provided for in the articles of incorporation. In case of a vacancy in the Presidency, then the committee appointed by the Annual Conference to fill vacancies shall appoint. If the Annual Conference does not elect a treasurer, or one is not provided for where an Annual Conference is incorporated, then the missionary board shall elect a treasurer, who shall receive all the funds paid in for the use of said Annual Conference, and shall make full report of the same to the Annual Conference. He shall keep the accounts in a substantial book, in proper form, indicating who paid the money and for what purpose it was paid, and shall turn over the books to his successor in office. This shall not prevent Annual Conferences

or boards of trustees or mission boards from electing sub-treasurers for special funds, but all moneys must first be paid to the treasurer and by him paid to the sub-treasurers where there are such. All money received by the treasurer or sub-treasurer shall only be paid out as the conference shall order it paid. The Annual Conference, however, may authorize the board of trustees or its missionary board or any other board of managers to pay out money between the sessions of the Annual Conference, by giving such authority as is necessary at the time of its annual session.

3. The missionary board of each Annual Conference shall be the board of managers for said Annual Conference, and shall carry on the work of missions between the sessions of the said Annual Conference, as said Annual Conference may instruct, or direct. It may employ missionary evangelists between the sessions of the Annual Conference and when so employed said missionary

evangelists shall report to the Annual Conference the same as if they had been appointed thereto by the Annual Conference.

4. If any Annual Conference pays into the treasury of the Parent Missionary Society more than three-fourths of all the money raised by it, then said Annual Conference shall have the right to ask the Parent Missionary Society to appropriate to it such an amount as equals the over payment. In order to stimulate the pastors to raise the dollar per member, and also to put good books into the hands of our pastors that they may become the more efficient, the Parent Missionary Society will pay a commission of twenty per cent. in books at list price, on the three-fourths paid into its treasury, provided a dollar per member has been raised on the work by the pastors, the same to be charged pro rata to the societies receiving the money.

5. Each Annual Conference may adopt such rules as it may judge necessary to carry on the work of missions,

provided, that no rule shall contravene any article or principle of the Wesleyan Methodist Church.

6. Each pastor shall hold at least one general missionary service at each appointment during the year, and shall carry out such other instructions as the Annual Conference may give. He shall make a thorough canvass for missionary funds. This shall be done in person, or by some one appointed by the pastor, and he shall pay to the Annual Conference treasurer in cash or by receipts, all money raised on the charge. It is recommended that all pastors hold missionary rallies on their works during the year, calling to their aid other pastors or other persons interested in missions. It is recommended that the circuits elect local boards for missionary purposes, whose duties shall be to canvass the work of missions within the immediate vicinity of their churches, and in connection with their pastor see that such territory is occupied, if not occupied by the conference missionary evangelist, and oversight. All moneys

raised within the bounds of an Annual Conference shall be disposed of under the Dollar Plan unless the donors shall specifically state how the money is to be used. Nevertheless, the Annual Conference may divide all moneys not specifically directed as to use, in such a way as they judge will best carry on the work of missions. If the Annual Conference does not divide the money then the Parent Board may divide it as will best serve the needs of the general work. No Annual Conference should pass the character of a pastor who fails to do his duty as above specified.

SECTION XXI.

Woman's Home, Foreign, and Conference Missionary Societies.

1. There shall be a General Conference Woman's Home, Foreign, and Conference Missionary Society; the Annual Conference Woman's Home, Foreign, and Conference Missionary Society; and

the Woman's Home, Foreign and Conference Missionary Society of the local church.

2. The meetings of this society shall be composed of the officers elected, together with the presidents of the Annual Conference societies, and a delegate from each Annual Conference society, together with an additional delegate for a major fraction over each one hundred members in the society. All other persons may become honorary members of this society, with the right to speak on all questions, but not to vote, by paying such a fee as dues in such an amount as the society may determine.

3. The officers of the society shall be: President, Vice-President, Secretary, Treasurer, and Organizer. These officers shall also be the executive board of the society.

4. It shall be the duty of the president to preside over all the meetings of the society when present. In the absence of the president, then the vice-president will preside, and perform all

the duties of the office. In the absence of both, then those present shall elect some one to preside over that meeting.

5. It shall be the duty of the secretary to make and keep a proper record of all the meetings and doings of the society. At the time of the regular meeting of the society, the secretary shall make a full report of the work of the society for the four years, said report to include a summary of all the work done by the annual societies, together with a report of all work done, money received and paid out by the annual societies and also by the general society, said report to be spread upon the minutes of the General Conference.

6. It shall be the duty of the treasurer of the society to receive all money paid to said society, whether by dues, bequests, gifts, collections, or from the Annual Conference societies. It shall also be the duty of the treasurer to pay out money upon order of the society, when in session, or as the society may instruct its executive board to order money paid. When money is to be

paid out it must be indicated by the treasurer receiving an order signed by the president and secretary of the society, stating the amount and to whom it is to be paid. When the general society, as a body or through its executive board, votes any money to aid either in foreign, home or Annual Conference work, then said money shall be paid to the treasurers of said various funds or those having authority by virtue of their office to receive such funds: that is to say: all money voted for the aid of the foreign and home work must be paid either to the Connectional Treasurer or Missionary Secretary, and all money voted to aid conference missions must be paid to the Annual Conference treasurer.

7. It shall be the duty of the organizer to visit the Annual Conferences when the general society or the executive board so instructs her, said visitation to be for the purpose of assisting the societies already organized, and to organize societies where practicable within the bounds of the various Annu-

al Conferences, who have no societies, and to render such assistance to the various societies as may be needful, to further the cause of missions, by delivering addresses and otherwise stimulating an interest in missions.

8. It shall be the duty of the executive board to take charge of the work between the regular meetings of the society, and carry on said work as the society may direct or the necessities of the work may demand. The president may call as many meetings of the executive board as may be deemed necessary. The executive board may also call extra meetings of the general society when deemed necessary. At the called meetings the society may transact all business that a regular meeting may, except that of electing officers. In that case the called meeting may fill vacancies only. The executive board shall have power to fill all vacancies that may occur in the offices of the society, between the regular meetings. Vacancies may be made as follows: By resignation, death, or leaving the church.

Any officer leaving the Wesleyan Methodist Church vacates her office at the same time. All business done by the executive board shall be reported to the society at its regular meeting for its approval or rejection.

9. The regular meetings of the society, shall be held every four years at the time and place of the meeting of the General Conference. If extra meetings are called, then the time and place shall be fixed by the executive board. All the officers shall hold office for four years, unless terminated sooner by resignation, death, or withdrawal from the church.

10. The general society shall have the right to adopt other rules for its government, provided they do not conflict with these rules or the Discipline of the Wesleyan Methodist Connection of America.

Annual Conference Societies.

We recommend that the sisters within the bounds of any Annual Conference proceed to organize Annual Conference

Woman's Foreign, Home, and Conference Societies, to be known as the Woman's Home, Foreign, and Conference Missionary Society of ———— Conference. Said Annual Conference society to be auxiliary to the General Conference society. Annual Conference societies may be organized by the organizer of the general society, or by any person who is a member of the church, by calling a meeting for that purpose. Where societies already exist, that shall be sufficient.

1. The officers of the society shall consist of President, Vice-President, Secretary, Treasurer, and Organizer. Said officers shall also constitute the executive board of the society.

2. Any woman interested in the work of missions may become a member of said society by subscribing to the rules of the society and paying such an amount as dues as the society may determine. Any man may become an honorary member of the society, with the right to speak but not to vote by the payment of such an amount as dues

as the society may determine. At the annual meeting of the society, each local society shall be entitled to send one delegate, who shall be a member of the body with all the rights of those who belong to the body by the payment of dues, but no dues shall be exacted of said delegates.

3. The duties of the officers shall be the same as those of the officers of the general society, with an additional duty added to the secretary of reporting to the secretary of the general body every four years, or as much oftener as the annual society may direct or the general society may call for. This report shall include a summary of all money received and paid out together with a summary of the work done by the society. The organizer may visit the local churches and circuits for the purpose of organizing local societies and helping them when organized.

4. All money shall be disposed of by vote of the society, and shall be paid out by the treasurer upon proper order signed by the president and secretary.

5. It shall be the duty of the executive board to manage the affairs of the society between the times of the annual meetings, as the society may direct.

6. The time and place of the annual meeting of the society shall be the same as the Annual Conference within whose bounds said society is organized. If the executive board or president shall call an extra meeting, said call shall include the time and place.

7. At the annual meeting preceding the session of the General Conference the conference society shall elect a delegate to the general society with an extra delegate for every major fraction over one hundred members, which delegate together with the president of the Annual Conference society shall be the delegates to the General Conference society.

8. The Annual Conference society shall have the right to adopt other rules for its government provided they do not conflict with these rules or the Discipline of the Wesleyan Methodist Church of America.

Local Societies.

We recommend that the Sisters in the local churches or charges, organize themselves into missionary societies to be known as the Woman's Home, Foreign and Conference Missionary Society of ———— charge. Said local societies are to be auxiliary to the Annual Conference society. These societies may be organized by the pastor or by any sister in the church, or by the conference organizer, by calling a meeting for that purpose.

1. Any woman may become a member of the same by agreeing to these rules and paying such an amount as dues as the local society may determine. Any man may become an honorary member of any local society with the right to speak but not to vote, by paying such an amount as dues as the society may elect.

2. The officers shall consist of President, Vice-President, Secretary, and Treasurer. They shall also be a committee on programme, and also a com-

mittee on charities. The duties of the officers are the same as those of the General Conference society, with this additional duty for the secretary, namely, the secretary shall report the work done by the society annually to the conference society, and the treasurer shall remit such money to the annual society as the local society shall vote to pay to the same.

3. The treasurer shall pay out all money as ordered by the society.

4. It is recommended that the local societies meet as often as once a month and as much oftener as they may judge best.

5. At a meeting held before the meeting of the Annual Conference society each local society shall elect a delegate to the annual society, and said delegate shall be a member of the Annual Conference society, and take part in the transaction of the business of the same without payment of dues.

Mission Bands.

We recommend that the several An-

nual Conference Missionary Societies, and the Woman's Home and Foreign Missionary Society of the various churches, organize Mission Bands, with such provisions as they may deem advisable, for the purpose of systematizing and bringing into active service all the available talent of the Connection for evangelistic work.

Psalms ii.8; Matt. xxviii. 19; Luke xxiv. 45-47; Acts i.8.

SECTION XXII.

Practical Benevolence.

Ques. Have we any directions to give concerning practical benevolence among us?

Ans. 1. That we may become obedient to the command of Christ to disciple all nations and carry the Gospel to every creature, it is required of all our churches to contribute annually a sum equal to one dollar per member for the promotion of our general church work, especially that of our

Connectional societies. The moneys thus received shall be applied as follows:—

(1) One-fourth for Foreign Missionary work.

(2) One-fourth for general Home Missionary work.

(3) One-fourth for Educational work.

(4) One-fourth to be retained by the Annual Conference contributing, for missionary work within its bound and under its direction.

It shall be the duty of the pastor to see that this fund is raised by the church or churches constituting his pastoral charge. We recommend that he shall present the subject of the church benevolences during the first quarter of the year and take pledges payable monthly or quarterly, and take collections paying the fund raised to the conference treasurer quarterly. He shall receive the same from the churches and pay it over to the conference treasurer, taking receipt therefor; the conference treasurer shall pay three-fourths of all moneys thus received to the Con-

nectional Treasurer, taking his receipt therefor; the Connectional Treasurer shall pass the funds so received into the treasury of the proper Connectional society as provided for.

2. There shall be a fund in each Annual Conference for the support of superannuated ministers, their widows and orphans, to be distributed equally, or according to necessity, by each Annual Conference at its annual sessions. Each Annual Conference shall appoint a responsible treasurer to take charge of said funds, and pay them out on its order, signed by its President and Secretary.

It is expected that every member of our churches will contribute at least one penny a week to this fund.

3. There shall be a fund for the indigent and sick, to be under the charge of each church for its own needy, or for the needy of the other churches, when three-fourths of the church raising the fund shall vote to so apply it. And when there are no indigent or sick, the funds may, on such vote, be

applied to other benevolent purposes.

One of the stewards of each church, shall be designated by said church as treasurer, to hold and pay out said funds as directed by the church.

4. Since the gold and silver, as well as the cattle upon a thousand hills, belong to God; and since every good and perfect gift cometh down from the Father of lights, so that we may say, "It is the Lord that giveth my friends, my wealth, my ease;" and since we are commanded to "honor the Lord with our substance, and the first fruits of all our increase;" and since we have abundant Scriptural examples in giving directions as to what shall be done after our "decease;" and since the law of the State frequently gives our life-earnings to "heirs we know not whom," and the fruit of all our toil is turned against the cause of God, and the distinctive reforms we so much love, therefore we earnestly recommend our people everywhere, in case the laws of the State will not dispose of their property to the highest glory of God, were

they to die to-day, to immediately execute, in a careful and legal manner, their last will and testament.

Furthermore, it is recommended that, so far as practicable, our people shall dispose of their property while still living, and we commend to their favorable consideration (and bequests) the Wesleyan Methodist Connection (or Church) of America, incorporate; the Wesleyan Methodist Publishing Association of America; the Missionary Society of the Wesleyan Methodist Connection of America; the Superannuated Minister's Aid Society of the Wesleyan Methodist Connection of America; and the Wesleyan Educational Society. Bequests intended for any of our educational institutions, may be made through the Wesleyan Educational Society.

Any person making a bequest should be careful to give the incorporate name of the society for which the gift is intended, as given above.

Luke vi. 38; I. Cor. xvi. 1, 2; II. Cor. ix. 6-8.

SECTION XXIII.

Tithing.

It is the judgment of the Wesleyan Methodist Connection that the law of tithing is Scriptural and that God requires all his people to pay him the tenth of all their increase. We do therefore recommend:—

1. That all our people tithe, and that they subscribe themselves into a denominational Tithing Union.

2. That each church and Annual Conference elect a tithing secretary, whose duty it shall be to keep a tithing roll in which shall be subscribed the names of all members who tithe, and he shall gather statistics in evidence of the verification of God's promises to all who observe this law.

SECTION XXIV.

Dress and Furniture.

The General Conference recommends that this section remain as it now

stands in our Discipline, and requests all our pastors and people to carry out and enforce these rules.

Ques. 1. Should we insist on the rules concerning dress?

Ans. By all means. This is no time to give encouragement to superfluity of apparel. Therefore let none be received into the church until they have left off the wearing of gold and superfluous ornaments. In order to this:

(1) In visiting the classes be very mild, but very strict.

(2) Allow of no exempt case; better one suffer than many.

Ques. 2. Should we insist on plain dress?

Ans. Certainly. We should not on any account spend what the Lord has put into our hands, as stewards, to be used for his glory, in expensive wearing apparel, when thousands are suffering for food and raiment, and millions perishing for the Word of life. Let the dress of every member of the Wesleyan Methodist Connection be plain. Let

the strictest economy be used in these respects.

And we do not only enjoin on all who fear God plain dress, but we would recommend to our preachers and people, according to Mr. Wesley's views, expressed in his sermon on the "Inefficiency of Christianity," published but a few years before his death, and containing his matured judgment, distinguished plainness; plainness which will publicly commit them to the maintenance of their Christian profession wherever they may be.

Ques. 3. Should our furniture, as well as our dress, be plain?

Ans. By all means. Let the strictest economy be observed in both. Let no expensive furniture or high-priced carriages be used by Wesleyan Methodists, while there is a single individual for whom Christ died, hungry or naked, or without the Word of life. And let the same principle of saving all we can, that we may have to give to those who need, govern us in renting or building houses to live in.

We disapprove of Christians changing their apparel in mourning for the dead; and enter our protest against the extravagant waste of money, and needless expense, merely for display, on funeral occasions.

Isa. iii. 16-24; Ezek. xiii. 18; I. Cor. x. 31; I. Tim. ii.9, 10; I. Peter iii. 3, 4.

SECTION XXV.

National Reform.

It shall be the duty of the ministers and members of the Wesleyan Methodist Connection to use their influence in every feasible manner in favor of a more complete recognition of the authority of Almighty God, in the secular and civil relations, both of society and of government, and the authority of our Lord Jesus Christ as King of nations as well as King of saints. We therefore require:—

1. That all our ministers and members shall favor the use of the Bible in our public schools.

Deut. vi. 7, 8; John v. 39.

2. That chaplaincies in the army and navy, and in State and National Congress be not abolished.

I. Kings viii. 22-53; I. Chron. iv. 10; II. Chron. xiv. 11, 12; I. Tim. ii. 1, 2.

3. That the Sabbath day be observed by cessation of all labor, and the permission of no excursions on the Lord's day.

Ex. xx. 8; Isa. lvi. 1-7; lviii, 13, 14; Neh. xiii. 15-18; Mark i. 27, 28.

4. That the name of Almighty God, as the basis of authority in civil government, shall be considered as one of the fundamental principles of the Wesleyan Methodist Connection of America, and that it is the bounden duty of all our ministers and members to use all feasible means to secure such amendments in National and State Constitutions, so that the name of God shall be inserted in these instruments which lie at the foundation of civil government; as it is Christ by whom kings reign, and princes decree justice.

Psalms xxii. 28, xxxiii. 6-12; Isa. ix. 6; Dan. vii. 13, 14; Rev. xvii. 14.

SECTION XXVI.

Peace.

We believe the Gospel of Christ to be intended to extirpate the practice of war, and hence we cannot but deprecate those customs which needlessly foster and perpetuate the war-spirit. We will not cease to pray and labor that the period may soon arrive when "Nations shall learn war no more."

Isa. ii. 2-4; Psa. lxxii. 7; Micah iv. 3, 4; Zech. ix. 10; Luke ii. 14.

SECTION XXVII.

Secret Societies.

Ques. Have we any directions to give concerning Secret Societies?

Ans. We will on no account tolerate our ministers and members in joining or holding fellowship with Secret Societies, as, in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God to hold such relations.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John xviii. 20.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. xxiv. 26.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James v. 12.

Also see: Lev. v. 4, 5; Isa. xxix. 15; Matt. v. 34-36; xv. 13; John iii. 19, 20; II. Cor. iv. 1, 2, and vi. 14-18; Eph. v. 11, 12; I. John iv. 2, 3.

SECTION XXVIII.

Temperance and Prohibition.

1. We believe total abstinence from all intoxicating liquors as a beverage

to be the duty of all Christians. We heartily favor moral suasion and the gospel remedy to save men from the drink habit.

2. We believe that law must be an adjunct of moral means in order to suppress the traffic side of this evil. We believe that the State and the citizen each have solemn responsibilities and duties to perform in regard to this evil. We believe that for the State to enact any law to license or tax the traffic, or derive revenue therefrom, is contrary to the policy of good government, and brings the State into guilty complicity with the traffic and all the evils growing out of it, and is also unscriptural and sinful in principle, and ought to be opposed by every Christian and patriot. We therefore believe that the only true and proper remedy for the gigantic evil of the liquor traffic is its entire suppression; and that all our people and true Christians everywhere should pray and vote against this evil, and not suffer themselves to be controlled by or support political parties

which are managed in the interest of the drink traffic.

Prov. iv. 14-17; Isa. v. 11-23; xxviii. 7, 8; Matt. xxi. 12, 13; I. Cor. v. 11-13; Eph. iv. 27, 28; James iv. 17.

SECTION XXIX.

Tobacco.

Ques. Have we any directions to give concerning the use of tobacco?

Ans. In the judgment of the Wesleyan Methodist Connection the use of tobacco is a great evil, and unbecoming a Christian, and a waste of the Lord's money, and a defilement of the body, which should be the temple of the Holy Ghost. We do, therefore, most earnestly request our members to refrain from its cultivation, manufacture, and sale, and to abstain from its use in all forms, for Jesus' sake.

We will not receive as licentiates or ministers, nor will we ordain or license to preach, or exhort, persons who use tobacco.

SECTION XXX.

Necessity Of Union Among Ourselves.

Let us be deeply sensible (from what we have known) of the evil of division, in principle, spirit or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

In order to a closer union with each other, let us be deeply convinced of the absolute necessity of it.

Pray earnestly for, and speak freely to each other.

When we meet, let us never part without prayer.

Take great care not to despise each other's gifts.

Never speak lightly of each other.

Let us defend each other's character in everything, so far as is consistent with truth.

Labor in honor, each to prefer the other before himself.

Rom. xii. 9, 10; xv. 5-7; Phil. ii. 1, 2; I. Peter i. 22; iii. 8; iv. 8.

SECTION XXXI.

Marriage.

Ques. Do we observe any evils which have prevailed in regard to marriage and divorce?

Ans. 1. Many Christians have married with unconverted persons. This has produced bad effect; they have either been hindered for life, or have turned back to perdition.

We do not prohibit our people from marrying persons who are not of our Connection, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

Ans. 2. We regard no cause of divorce justifiable, except adultery; and if any of the members of the churches dissolve the marriage contract for any other cause, and the offending party shall marry during the life time of the other, he or she shall be expelled as for other immoralities.

We recommend that the following, or some other form of marriage ceremony be used:

Form.

You present yourselves before God and these witnesses to be joined together in holy wedlock. This is an honorable estate, instituted of God in the time of man's innocency, and should not be entered upon unadvisedly or lightly.

But believing that you have duly considered the solemn obligations you are about to assume, and that you are prepared to enter upon the same discreetly, advisedly, and in the fear of God, I shall propose to you the marriage covenant.

Ques. Will you take each the other respectively as husband and wife; to live together after God's ordinance in the holy state of matrimony? Will you love, cherish, honor, and keep each other in prosperity and adversity; in sickness and in health; forsaking all others, cleave each to the other, so long as you both shall live?

Ans. I will.

In token of your assent to this covenant you will join your right hands (this done); and what God hath joined together, let no man put asunder.

Forasmuch as you have now consented together in holy wedlock, and have signified the same before God and these witnesses, by joining your hands, I pronounce you husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. (Prayer.)

Gen. xxiv. 3, 4; xxvii. 46; Prov. xviii. 22; xxxi. 10-12; Matt. v. 31, 32; xix. 9; II. Cor. vi. 14; Heb. xiii. 4.

SECTION XXXII

The Book Committee and The Book Concern.

1. There shall be in the city of Syracuse, New York, a Book Committee, which shall be composed of the Connectional Editor, Connectional Agent and Secretary, and Missionary Secretary, and twelve members, who shall be elected by the General Conference, six of whom shall be elders and six laymen.

This Committee shall constitute the Board of Managers of the Connectional societies located at Syracuse, N. Y., such as the Wesleyan Methodist Publishing Association of America; the Missionary Society of the Wesleyan Methodist Connection of America; the Wesleyan Educational Society; the Superannuated Ministers' Aid Society of the Wesleyan Methodist Connection of America.

The trustees of the Wesleyan Methodist Connection (or Church) of

America, incorporate, shall consist of three elders and two laymen, to be elected by the General Conference, by ballot, from members of the Book Committee who reside in the state of New York.

2. The Book Committee shall determine the salary of the Connectional Editor; of the Connectional Agent and Secretary; and of the Missionary Secretary. It may also determine what books shall be published, and the price of the same, in accordance with the action of the General Conference.

It shall have power to fill all vacancies that may occur in the committee during the interval of the General Conference. And it may remove the Connectional Editor, Connectional Agent and Secretary, and Missionary Secretary if it judge the interest of the cause requires such removal, and may fill their places until the next session of the General Conference. This committee shall make, or cause to be made, an annual exhibit of the state of the Book Concern to the Annual Conferences, and shall al-

so present a full report to the General Conference.

3. Eight members of the committee shall constitute a quorum for the transaction of business, except in the removal of the Connectional Editor, Connectional Agent and Secretary; or Missionary Secretary; when it shall require a vote of two-thirds of all the members of the committee in favor of removal.

4. The Executive Board of the Book Committee shall have the power to make a schedule of dates, as to the time of holding the spring and fall Annual Conferences, the same to be published in the Wesleyan Methodist.

The Executive Board of the Book Committee shall have power to authorize missionaries, who are licentiates, to administer the sacraments of the Lord's Supper and baptism, and to solemnize matrimony where the laws of the state will permit in missionary territory and missionary conferences, and the Executive Board may authorize the Missionary Secretary to issue such authority as specified above.

5. Meetings of the Book Committee may be called at any time by the Agent, or by any three members of the committee; and the Secretary shall notify the members, unless notice be given in the Wesleyan Methodist.

6. There shall be published by the Wesleyan Methodist Publishing Association one religious newspaper, to be called the Wesleyan Methodist; four Sabbath-school papers, to be called the Children's Banner, Good Works, Our Early Seekers, Our Temperance Paper; and the Iconoclast Sunday-school Lesson Helps; all under the supervision of the Connectional Editor.

7. It shall be the duty of all Wesleyan Methodist ministers and preachers to extend the circulation of our books and periodicals, and they shall endeavor to place the Wesleyan Methodist in every home in the Church, and also to secure the renewal of subscriptions for the same. Each pastor at the beginning of his pastorate shall furnish the Connectional Agent and Secretary the name of

each post-office where his members receive mail, and the Connectional Agent and Secretary shall furnish said pastor a list of the subscribers at least once a year. Every pastor or other person who sends in ten new subscribers with cash at the advertised price of the paper, or ten renewals, shall have a copy of the paper free for one year, and an additional copy for each ten additional subscribers or renewals.

8. All the property of the Book Concern shall be held in trust for the Wesleyan Methodist Connection (or Church) of America, by the Wesleyan Methodist Publishing Association of America, incorporated in the year 1862.

SECTION XXXIII.

Boundaries of the Annual Conferences.

1. Allegheny Conference shall comprise all of the State of Pennsylvania lying west of a line running due south from the western border of Tioga coun-

ty, except the counties of Potter, Cameron, Elk, and McKean; and that portion of Eastern Ohio included within the following boundary: Beginning at Steubenville, on the Ohio River, and running west, following the stage road to Massillon, by the way of Canton; thence up the canal to the city of Cleveland.

2. The Canada Conference shall comprise the provinces of Ontario and Quebec, Canada.

3. The Central Ohio Conference shall be bounded on the east by the Allegheny Conference and comprise that part of the State of Ohio east and north of a line running south from Sandusky Bay along the Sandusky River to Upper Sandusky, and passing along the west line of Delaware county thence down the Sciota River to a point on the northern border of the southern tier of counties of Ohio—thence along the northern and western borders of these counties to the county of Washington, thence south to the Ohio River, thence up the river to the junction with the Allegheny con-

ference. But the churches in Washington county shall be left to elect to which conference they shall belong, except Cutler circuit in Washington county, which shall belong to the Central Ohio Conference. The West Virginia Mission shall be a part of the Central Ohio conference.

4. Champlain Conference shall comprise all of the states of New England except Connecticut, and it shall also include the counties of Lewis, Jefferson, Essex, Clinton, Franklin, St. Lawrence, Warren, Hamilton and Saratoga in the state of New York.

5. Dakota Conference shall include North and South Dakota.

6. The Georgia Conference shall comprise the State of Georgia south of a line beginning at West Point, Ga., and running east to the state line and Florida.

7. Illinois Conference shall comprise the state of Illinois and Palmyra and Sugar Creek Circuit in Wisconsin.

8. Indiana Conference shall comprise the State of Indiana.

9. Iowa Conference shall comprise the State of Iowa, and all of the State of Nebraska except Chester, Dawson and Clay County Missions.

10. Kansas Conference shall include the States of Kansas and Missouri, and Chester, Dawson and Clay counties in Nebraska.

11. Lockport Conference shall be bounded as follows, viz: Beginning at the mouth of the Genesee River, following said river in the direction to include Mount Morris; thence south-east along the canal to the village of Dansville; thence along the dividing line between Steuben and Allegheny counties to the Pennsylvania line; thence west along said line to the south-west corner of Chautauqua county; thence north along the west line of said county to Lake Erie; thence along said lake, Niagara River and Lake Ontario to the place of beginning. Said conference shall also include Potter, Cameron, Elk and McKean counties in Pennsylvania.

12. Miami Conference shall comprise

that part of Ohio not included in Allegheny, Central Ohio and South Ohio Conferences.

13. Michigan Conference shall comprise all of that part of the State of Michigan not included in the North Michigan Conference, and Williams, Fulton and Lucas counties in the State of Ohio.

14. Minnesota Conference shall comprise the state of Minnesota.

15. New York Conference shall comprise so much of the State of New York as is not included in the Champlain, Syracuse, Rochester, and Lockport Conferences; and New Jersey, Eastern Pennsylvania, and Connecticut.

16. North Carolina Conference shall comprise the State of North Carolina.

17. North Georgia Conference shall comprise all that part of the State of Georgia north of a line beginning at West Point, Ga., and running east to the state line.

18. North Michigan Conference shall comprise all that part of the State of Michigan included within the following

boundary: Starting from the north-west corner of Ottawa county; thence running due east to the west line of Genesee county; thence due north to Saginaw City; thence along the Saginaw River to Saginaw Bay.

19. Rochester Conference shall be comprised of all that part of the State of New York lying west of the Syracuse Conference, not included in the Lockport Conference and that part of the State of Pennsylvania not included in other conferences.

20. South Carolina Conference shall include the State of South Carolina.

21. South Ohio Conference shall comprise that part of Ohio lying southerly from a line commencing at Richmond, Indiana, and running along the Pan Handle Railroad to Xenia, Ohio; thence east to the west line of the Central Ohio Conference; thence south along this line to the northern border of the southern tier of the counties of Ohio; thence east along said northern border to the county of Washington; thence south to the Ohio River; also the States of West

Virginia, except the Central Ohio Conference mission, and Kentucky.

22. Syracuse Conference shall be bounded as follows: Beginning at the southeast corner of Susquehanna county, Pa., running north on the east line of said county to the state line, thence along the state line to the corner of Broome county, N. Y., thence north on the east lines of Broome, Chenango, Madison, and Oneida counties to the south boundary of the Champlain Conference.

23. Tennessee Conference shall comprise the State of Tennessee.

24. West Tennessee Conference includes Tennessee, Alabama, and Mississippi.

25. Willamette Conference shall include the states of Oregon, California, and Washington.

26. Wisconsin Conference shall include the State of Wisconsin except, Sugar Creek and Palmyra circuit.

Stations and circuits located on conference lines are authorized to elect to which conference they shall belong,

consulting their convenience of travel and associations.

SECTION XXXIV.

Securing Titles to Church Property.

The laws of the several states are so various that no specific rule can be given which will meet the requirements of the diversified statutes under which churches have to organize. The following general rules, if attended to, will secure the end aimed at:—

1. Before taking a deed, examine the laws of the state and see that the church or society is organized, and trustees appointed, according to the requirements of the statute.

2. Let the property be deeded to the trustees, in trust for that particular society, giving its corporate name in the deed; provided if said church shall ever cease to exist, said property shall revert to the Annual Conference, which shall be an incorporated body wherever practicable and shall

have power to order the sale of said property, and to appropriate the funds so received to the building of new houses of worship, or parsonages for the Wesleyan Methodist Connection (or Church) of America, within the bounds of said conference. Said church shall be deemed to have ceased to exist when said property is not used statedly for one and one-half years for the benefit of the Wesleyan Methodist Connection (or Church) of America.

3. In all conveyances of ground for the erection of houses of worship, or upon which they may have been erected, let the following clause be inserted at the proper place: In trust, that said premises shall be used, kept, maintained and disposed of, as a place of divine worship, for the use of the ministry and membership of the Wesleyan Methodist Connection (or Church) of America: subject to the Discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said church, and the An-

nual Conference in whose bounds the said premises are situated.

In all conveyances of ground for the erection of dwelling-houses for the use of the preachers, or upon which they may have been erected, let the following clause be inserted at the proper place: In trust, that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Wesleyan Methodist Connection (or Church) of America, who may from time to time be stationed in said place, subject to the usage and Discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situated.

Building Churches.

In order to prevent trouble and provide against debt, it shall be the duty of each church or Quarterly Conference, when it is contemplated to build a house of worship or parsonage:—

1. To elect not less than three nor more than seven trustees, and have them proceed to incorporate in accord with the State laws.

2. To secure a lot settled according to provision set forth in our Discipline.

3. Appoint a judicious building committee, or authorize the trustees to secure plans for said building and an estimate of its cost.

4. To secure three-fourths of the amount estimated for said building before letting of any contract; and to build no house of worship or parsonage on any leased ground.

In all cases where debts are incurred in building houses of worship or parsonages contrary to or in disregard of these requirements, we will, as a Connection, discountenance any appeal made for funds to aid in the liquidation of said debt, except such appeals come by the sanction of the Annual Conference.

Church Extension.

1. There shall be a Board of Church

Extension of the Wesleyan Methodist Connection (or Church) of America. under the direction and control of the Missionary Society of the Wesleyan Methodist Connection of America.

2. It shall have authority to make by-laws for its government: to provide for and administer upon a Church Aid Fund; to hold in trust any real estate or personal property, and to dispose of the same for the use and benefit of the Church Extension Society.

3. All loans to churches shall be secured by real estate; and the aggregate amount of loans or aid to any conference in any year shall not exceed the amount accruing from funds raised within the bounds of said conference during that year, unless by a special action of the Parent Board.

4. Each Annual Conference Missionary Society shall be constituted a Conference Board of Church Extension, and shall, under the direction of the Parent Board, have charge of all interests and work of church extension within its conference borders; and shall make

due effort to raise the amount assessed by the Parent Board, as well as secure bequests, donations and loans to the Aid Fund.

5. All applications for aid or loans to any church shall be made first to the Conference Board of Church Extension, and after due examination, all applications found to be worthy shall be recommended by the Conference Board to the Parent Board for their consideration and final action.

6. In order to create and maintain a Church Aid Fund, every preacher in charge of a work shall urge his people to pay, each year, a sum not less than fifteen cents per member to this fund, which shall by him be reported to conference, and the money paid to conference treasurer at his earliest convenience.

7. All applications for aid shall be made on blanks furnished by the Parent Board to the Conference Board, and shall cover the following ground, to wit:—

(1) Number of church members, Sunday-school children, and size of congregation to be accommodated.

(2) Legal incorporation of the Board of Trustees.

(3) Location of lot, size, value, and if it will be deeded according to blank furnished by Parent Board of Church Extension.

(4) Description of building: 1. Size; 2. Cost; 3. Available subscription; 4. Other resources to raise debt; 5. Prospect of the church being self-supporting; 6. Will the trustees bind themselves to keep the building insured?

8. In purely mission fields the Parent Board may appropriate directly, upon compliance with paragraph seven concerning blanks, except applications shall be made direct to Parent Board, and by the same furnished with blanks. In such cases the title to such property shall rest in the Parent Board of Church Extension.

SECTION XXXV.

Course of Study.

We feel deeply the importance of a higher standard for our ministry than we have heretofore been able to maintain. In our denominational youth there have been difficulties in our way, which we trust are disappearing at our approach to a more mature age. At our organization in 1843 our ministry was composed principally of such as had received orders in other denominations, and for several years our largest accessions were from the same sources; and though among them were some very able ministers, others fell below the proper standard of qualification for the sacred office.

The great want of ministers to supply our needy yet spreading fields of labor, led to the reception of too large a portion of such as offered themselves, and also to the ordination of men among ourselves of like deficiencies,

and there is now no doubt that our necessities, in some instances at least, betrayed us into an unwise course. But we are satisfied that the time has fully come when we must elevate our ministerial standard to a point which will better correspond to the wants of our denomination, and the demands of the age in which God in his Providence has called us into existence as a distinct religious power. As we all believe in an over-ruling and guiding Providence, we must suppose that God had an end to secure, by calling us into existence as a denomination, through such trials, conflicts and sacrifices as marked every step in the process; and we shall act a wise part by preparing ourselves, in every available method, for the achievement of useful ends; and we are confident that no one measure will do more in this direction than to raise up a well-educated and efficient ministry.

We therefore require that no Annual Conference receive any licentiate to travel under its direction until his recommendation be accompanied with the

examination papers of the Quarterly Conference, including the questions and answers of such examination which shall have been conducted in writing, provided when the Annual Conference shall deem it for the promotion of the interests of the churches and conference it may order the preliminary examination conducted by the committee on Itinerancy and Orders. The preliminary course shall include English Grammar, Arithmetic, Geography, and English Composition. (Any text book of the Grammar school may be used.)

We also require that the Annual Conferences ordain no person to the office and work of an elder in the church of God until they have passed examination in the Disciplinary Course of Study under the following conditions:

1. The candidate must be given a written examination upon all the text books.

2. There must be an average standing of at least seventy-five per centum in the preliminary course and in each year of the regular course, and no paper

shall be accepted which shows a standing less than sixty per centum.

3. Each candidate must also be examined orally regarding personal Christian experience and their personal belief in the doctrines held by Wesleyan Methodists.

4. The General Conference shall elect, at each quadrennial session, a committee of three elders, who shall constitute a central examining board. They shall be chosen for their culture and their experience as educators. Their duties shall be:

First, to prepare lists of questions on the course of study for candidates for the ministry.

Second, they shall send copies of such lists to the secretaries of the several Annual Conferences, to be by them placed in the hands of the chairman of the committee on Itinerancy and Orders of their respective conferences.

Third, this board shall be required to consult with and advise the committee of Revision at the General Conference

concerning the Disciplinary Course of Study.

Fourth, the committee shall formulate rules for the government of the Annual Conference committees on Itinerancy and Orders in the use of these questions.

Course of Study.

First Year.

Binney's Compend; Wesley's Plain Account of Christian Perfection; Wesleyan Methodist Discipline; Wesley's Sermons, Vol. I.; Lectures on Preaching, Simpson; Roberts' Rules of Order; Baptism with the Holy Ghost by Mahan.

Course of Reading.—Life of St. Paul, Stalker; The Revival and the Pastor, Peck; History of Wesleyan Methodism by Jennings.

Second Year.

Lee's Theology; Blackburn's Church History (first half); Kidder's Homiletics; Natural Theology, Lee; McIlvane's Christian Evidences; D'Aubigne's His-

tory of the Reformation; Wesley's Sermons, Vol. II.

Course of Reading.—Life of Christ, Stalker; Nelson on Infidelity.

Third Year.

Lee's Theology; Mental Philosophy, Haven's; D'Aubigne's History of the Reformation, continued; Blackburn's Church History (second half); Wayland's Moral Science; Philosophy of the Plan of Salvation, Walker.

Course of Reading:—Life of Hester Ann Rogers; Love Enthroned, Steele.

[NOTE.—Those who have already purchased the books of the old course shall be permitted to take examination in such books; but all who purchase new books shall be required to take the course as provided above. The Annual Conference shall accept the standings of Houghton College in all of the studies prescribed in the foregoing section, reserving the right to examine all such persons orally or in writing as to doctrinal beliefs and belief in the government of the Wesleyan Methodist Church.]

SECTION XXXVI.

Statistics.

It shall be the duty of each Annual Conference, through its Secretary, to answer the following questions, and forward the same immediately upon adjournment to the Connectional Editor for publication in the Wesleyan Methodist:

1. How many elders are on the conference roll?

2. Who of the elders are on the stationed list?

3. Who of the elders are left without appointment?

4. Who of the elders are on the superannuated list?

5. Who of the elders have been deposed this year?

6. Who of the elders have withdrawn this year: (1) By transfer? (2) By letter of standing?

7. Who have joined the conference this year? (1) By ordination? (2) By transfer? (3) By letter of standing or by credentials from some other religious body?

8. Who of the elders have died this year?

9. How many licentiates are reported from the Quarterly Conference rolls?

10. Who of the licentiates are on the stationed list?

11. What has been contributed on the several circuits and stations for the support of: (1) Preaching? (2) Missions? (3) Education? (4) Sunday-schools? (5) Dollar Plan? (6) Superannuated ministers? (7) Evangelists? (8) Incidental Expenses? (9) Building and repairs? (10) All other benevolent objects? (11) Total amount contributed?

12. What number are in connection: (1) Full membership? (2) Probationers? (3) How many churches on the conference roll?

13. Sunday-schools: (1) Number of?

(2) Superintendents? (3) Scholars? (4) Teachers?

14. When and where shall the next conference be held?

15. How is the work supplied?

16. Who are the conference officers?

Immediately after the last conference report of the conferences holding sessions in the spring, and the same of the conferences holding sessions in the fall, are received for publication, the Connectional Editor shall cause to be formulated, for publication in the Wesleyan Methodist, a summary of the reports, including the post-office addresses of the members of the Annual Conferences, which shall be furnished for that purpose by the several secretaries of the Annual Conferences at the time of making the reports above provided for.

It is also required that each Annual Conference shall require the pastors in charge to report complete and accurate statistics according to the blank form provided in the Discipline, and no An-

nual Conference shall have authority to pass the character of any pastor who neglects to perform this service, except by a two-thirds vote, and said vote shall be made a part of the permanent records of the conference.

OF—— CHARGE, ———————— , PASTOR.

PASTOR'S LABORS.			
Time Employed.....			
Appointments.....			
Number of Churches.....			
MEMBERSHIP.			
Received.....			
Expelled.....			
Discontinued.....			
Died.....			
Granted Letters.....			
Present Numbers.....			
Baptized.....			
Unstationed Elders.....			
Licentiates.....			
PERIODICALS.			
Wesleyan Methodists taken.....			
Children's Banners "			
Good Words "			
Our Early Seekers "			
Our Temperance Paper "			
Iconoclast Lesson Helps "			
SABBATH SCHOOLS.			
Number of.....			
" " Superintendents.....			
" " Teachers			
" " Scholars.....			
" " Books in Library.....			
CHURCH PROPERTY.			
Number of Meeting houses.....			
Value of.....			
Parsonages.....			
Value of.....			
AMOUNT CONTRIBUTED.			
Pastor's Salary.....			
Evangelist's Receipts.....			
Superannuated Ministers.....			
Missions.....			
Educational Enterprises.....			
Dollar Plan.....			
Sabbath Schools.....			
Building and Repairs.....			
Incidental Expenses.....			
Other Benevolent Objects.....			

FORMS, CREDENTIALS, LICENSES, CERTIFICATES, &c.

FORM OF A LICENSE TO EXHORT.

This certifies that A——B, a member of the Wesleyan Methodist Church of——has been and is hereby duly authorized to hold public meetings for the promotion of the cause of God, and to exercise himself as an exhorter in the Church of Christ.

Done by order of the Quarterly Conference (or Church) of the Wesleyan Methodist Connection of C——, this——day of——.

This License to be renewed yearly.

E——F——, Chairman.

C——D——, Secretary.

FORM OF A QUARTERLY CONFERENCE LICENSE TO PREACH.

To all whom it may concern:

This may certify that A—— B——, the bearer, having been duly recommended by the Church of which he is a member, and having been examined concerning his gifts, graces and usefulness, is judged by us to be a proper person; therefore he is hereby authorized to preach the Gospel according to the usages of the Wesleyan Methodist Connection (or Church) of America.

Done at the Quarterly Conference, (or Church) of——, this—— day of ——, A. D., 19—, and signed by its order and in its behalf.

C——— D———, Chairman.

FORM OF ANNUAL CONFERENCE LICENSE TO PREACH.

To all whom it may concern:

This may certify that A—— B——, the bearer, has been received by the ———— Annual Conference to travel under its direction, and has been appointed by said Conference to pastoral labors therein; therefore he is hereby authorized to preach the gospel according to the usages of the Wesleyan Methodist Connection (or Church) of America.

Done by the ———— Annual Conference this ——— day of ———A. D. ———, and signed by its order and in its behalf.

C——— D———, Chairman.

E——— F———, Secretary.

[This license is good for one year only.]

FORM OF A CERTIFICATE.

FOR A STATIONED MINISTER OR PREACHER, WHO DESIRES TO REMOVE TO ANOTHER CONFERENCE.

The bearer, J ——L——, having fully complied with his engagements to the————Annual Conference, his moral character standing fair, and being desirous of removing to another Conference, is entitled to this certificate of his good standing.

A————S————, President of the M————Annual Conference. January 1, 19—.

FORM OF A CERTIFICATE.

FOR AN UNSTATIONED MINISTER OR PREACHER, WHO DESIRES TO REMOVE TO ANOTHER CIRCUIT, STATION OR CONFERENCE.

The bearer, S——B——, an unstationed minister of the Wesleyan Methodist Connection (or Church) of America, being desirous of removing from this circuit, is entitled to receive from the undersigned this certificate of his good standing.

F—— Circuit, January 1, 19—.

W——P——, Preacher in Charge.

FORM OF ELDERS' CREDENTIALS.

To whom it may concern:

Be it known that C——D——, having been duly elected by the——Annual Conference of the Wesleyan Methodist Connection (or Church) of America, has been this day set apart, by the imposition of hands and prayer, to the office and work of an Elder in the Church of God so long as his life and doctrines shall comport with the Holy Scriptures. And he is hereby empowered and fully authorized to administer the Sacraments of Baptism and the Lord's Supper, solemnize Matrimony, and to feed the flock of Christ, taking oversight thereof, not as lord over God's heritage, but as being an example to the same.

Signed by order, and in behalf of the aforesaid Annual Conference held at——, this —— day of ——, A. D., 19—.

E——C——, *Pres.* E——F——*Sec'y.*

FORM OF A CERTIFICATE OF MEMBERSHIP.*

This certifies that A———B———, the bearer, has been up to this date an acceptable member of the Wesleyan Methodist Church in C———, and being desirous of removing from said Church, is hereby dismissed and cordially recommended to the Christian confidence of those to whom this certificate may be presented.

Given on behalf of the aforesaid Church the —— day of —— A. D. ——

E———F———, Pastor, (or Clerk.)

*It is understood that this form of certificate dismisses the bearer from membership in the Church.

FORM OF LETTER OF DISMISSAL.

This certifies that A——— B———, the bearer, has been up to this date a member of the Wesleyan Methodist Church at C———, and being desirous of withdrawing from said Church, is hereby dismissed.

Given on behalf of the aforesaid Church this —— day of —— A. D.——

D——— E———, Pastor, (or Clerk).

CERTIFICATE OF ELECTION TO GENERAL CONFERENCE.

This will certify that A——— B——— was duly elected a ministerial (or lay) delegate to the General Conference of the Wesleyan Methodist Connection (or Church) of America, to be held at D———, beginning ———.

Done by the ——— Annual Conference this ——— day of ———.

E——— H———, Chairman.

C——— W———, Secretary.

LETTER OF STANDING OF ELDER.

This certifies that A——— B———, the bearer, an Elder, being in good standing in the C——— Conference of the Wesleyan Methodist Connection (or Church) of America, and being desirous of residing for a time without the bounds of said Conference, is entitled to this certificate of his good standing.

A——— B———, President.

Given at C——— this ——— day of ———.

[Limited to one year.]

FORM OF A REGISTER OF MARRIAGES TO BE KEPT BY THE QUARTERLY CONFERENCE.

Man's name.	Woman's name.	When married.	Where Married.	Min's name
T——S——	E——R——	Dec. 9, 19—.	At the house of N—M—	S–W

FORM OF A REGISTER OF BAPTISMS TO BE KEPT BY THE QUARTERLY CONFERENCE.

Child's name.	When born.	When baptized.	Minister's name.	Par'ts name
C——E——	Sep. 1, 19—.	Dec. 5, 19—.	C——E——	L–C– F–C–

RECOMMENDATION FOR ADMISSION TO TRAVEL.

To the members of the C—— Annual Conference, next to be held at D——, on the — day of——next.

The Quarterly Conference (or Church) of——, being acquainted with the gifts, grace and usefulness of our brother E——F——, do hereby recommend him as a suitable person to be received to travel under your direction.

Done this — day of ——, 19—, by the aforesaid Quarterly Conference (or Church) and signed in its behalf.

G——H ——, Chairman.

E——F——, Clerk.

FORM OF TRANSFER.

The Bearer, A ——— S———, a member in good standing in the O—— Annual Conference, having requested to be transferred to the M——— Annual Conference, is hereby duly transferred.

C———S———, President of the O—— Annual Conference.

To E———H———, President of the M—— Annual Conference. January 1, 19—.

CERTIFICATE OF ELECTION TO ANNUAL CONFERENCE.

This certifies that A——B——, the bearer, was duly elected by the—— charge a delegate to the C——— Annual Conference of the Wesleyan Methodist Connection, to be held at D——— on the —— day of ——— next.

Done by the members of said charge, assembled this——— day of ———, 19—. E———F ——, Chairman.

RECOMMENDATION TO AN ANNUAL CONFERENCE FOR ELDERS' ORDERS.

To the members of the C——Annual Conference of the Wesleyan Methodist Connection, next to be held at—, the—day of—next.

The Quarterly Conference (or Church) of the——circuit, (or station,) being acquainted with the gifts, graces and usefulness of our brother C——D——, do hereby recommend him as a suitable person to be ordained an Elder of the Church of God, he being a regular licensed preacher, and having passed examination satisfactory to us on Christian doctrine, and the Discipline and usages of the churches of the Wesleyan Methodist Connection.

Done by the Quarterly Conference (or Church) of——— this—day of———, 19—, and signed by its order and in its behalf.

C——— D———, Chairman.

E——— F———, Sec'y. or Clerk.

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